The Independent.

Conducted by Pastors of Congregational Churches.

SPECIAL CONTRIBUTORS.

THE following persons are engaged as special contributors to the columns of *The Independent*, over their own signatures:—REV. G. B. CHEEVER, D.D. (C.), REV. H. W. BEECHER (*), and Mrs. H. B. STOWE (H. B. S.)

CORRESPONDENTS

from different sections of the Union; from England, France, Germany, Switzerland, Italy, and the Holy Land, have been engaged to write for the columns of THIS JOURNAL.

The Independent.

"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS."

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Our Special Contributors.

LETTER FROM BOSTON.

BOSTON, Jan. 9, 1855.

I AM ONCE more in Boston. How different is this city, its streets, its shops, its buildings, its very atmosphere, from New-York. It would seem as if I could tell the difference between New-York and Boston if riding through them in a closed coach, by some such moral feeling as corresponds to sensational consciousness of atmospheric changes! (Well, that last sentence should have appeared in the Dial. I hope it is plain to others, but it is a little misty, I confess, to me.) Boston and London feel alike—New-York and Paris. There is a sense of earnest business here, of solid endeavor, without any relief. It is intense, earnest, composed, serious,—the appearance of men in the streets. There is a clear look of unmistakable *intelligence* in the people whom you meet in the thoroughfares here.

But how much the city is changed since in 1826 I came hither a Connecticut boy, boiling over with exhilaration and wonder! New streets; new buildings on old streets; new ground wrested from the water, where I used to sail my boat, but now covered with brick and stone warehouses. Boston once could hold its own people; but long since, like an overfull lake, it has begun to overflow, and submerged all the circumjacent country—so that Roxbury, Brookline, Cambridge, Brighton, Chelsea, and a hundred new-named places are filled with the Boston population. The villages gain what the city loses. But, by-and bye, if Boston should spread like London, it will go out after its own, and reabsorb all that it now is losing.

I have been not a little interested in looking up old playmates and schoolmates. A few are on the spot yet. More are scattered up and down over all the earth. But the greatest number have gone up! They rest from life; and I hope, with all my heart, that they thrive in heaven. Thus, as in a wreck, many cling, at first, to the floating raft, but drop off and are washed off, one by one; so already, at the middle of life, I find more than half are gone. Every year others will silently disappear. A roll-call, at sixty, of all ones playmates and school-fellows, would be sad, but instructive. I always love to visit Boston. Aside from friendship, which, like flowers, makes any place pleasant, there are these mysterious comings back to one, of childhood, and of those inarticulate voices, and vague, formless remembrances, which make it seem like a dream.

As for news, there is but little. The Legislature is said to be more thoroughly anti-slavery than ever before. It is thought that a very useful and operative bill will be passed, defending men's persons from the indiscriminate and hasty grip of the Fugitive Slave-Law. Every body is asking every body what is to be the result of the Know-Nothing movement. *And every body is telling every body that* it will be easier to answer the question by history than by prophesy; to say, by-and-by, what has been done, than now, what shall be.

Those who became interested in the lectures of Dr. Solger, last winter, in New-York and Brooklyn, will be glad to learn that he has gained a permanent foot-hold in Boston, and is securing more invitations to lecture than he can comply with. We are glad for his sake, but a great deal more for the sake of the community. Such lectures as he gives *are* an education indeed, and it is to the credit of Massachusetts people, that they see the kernal of worth through the husk of foreign pronounciation, and know how to take the meat in spite of the rind. However, the difficulty is not great. It is often much more difficult to get used to a peculiar *style*, in an English speaker, than to get used to Dr. Solger's slightly foreign pronounciation of a peculiarly clear and attractive style of speech.

There is a growing interest in many of the churches in Boston; and there is great hope and promise of revivals of religion once more in the old Puritan city. *

OUR CHURCH SERVICE.

THAT the form of worship of the Presbyterian Church is alike the most Scriptural and the most in accordance with the *authenticated* records of the primitive churches, neither Presbyterian nor Congregationalist will deny; but why should it not be perfect,—which it certainly is not? Why should we, in our intense fear of being thought Popish, or at least High Church, reject those forms, if forms they may be called, which would add so materially alike to the strength and beauty of our church service? Why is it that upon entering a Presbyterian church during the time of prayer, we find the minister standing, (he *has* to stand, though why or wherefore, more than the congregation, it would be hard to say,) some of the men standing, a few zealous, strong-minded women standing likewise, but the majority of the congregation sitting, and a good many of them lounging in their pews. This is an outrageous want of reverence, which it is high time the fathers and brethren of the churches should take in hand. The General Assembly may recommend as much as they like that the congregations should stand during prayer. *Recommending* won't do; those who are too lazy to stand or to kneel, should be *made* do one or the other. Kneeling is the proper, the Scriptural posture, and should be universally adopted in all our churches. Who ever dreams of sitting down to pray at home, and how is the case altered when we come to the sanctuary? A modern writer has well remarked, "Presbyterians, and they alone, in heaven, or earth, sit down to pray, sit down to praise." What a comfort and encouragement it would be to the heart of a minister if he could feel that when he says "Let us pray," his whole congregation to a man, and to a woman, united with him, at least in the outward act of religious worship. Dr. Alexander truly says, "Upon your knees, looking up into the compassionate face of your Heavenly Father, you are in the posture of all others, most suited to *the* exercise of faith, hope, love, and every Christian grace."

"Satan trembles when he sees
The weakest saint upon his knees;"

but he feels good when he sees saint and sinner alike lolling back in their pews. Let us have some uniformity in our church service—let us all stand, or let us all kneel. It does not follow that because we are reverential, we must needs be formal. There is a tradition extant as to the origin of the posture of standing in prayer which I would fain believe—"That at the Reformation the Presbyterians occupied so entirely every square inch with their serried hosts, that there was, in fact, not room to kneel, and hence arose the custom of standing in prayer." Be this as it may, however, it can not be denied that the same excuse no longer holds good. There is, alas! room and to spare in all our churches, with the exception, perhaps, of Henry Ward Beecher's, or Mr. Wadsworth's, for the congregations to "worship and bow down, to *kneel* before the Lord their Maker." And why should we not have the commandments read from our pulpits, and on tablets in our churches? They are as binding upon us, and we stand in as much need of having them impressed upon our minds as do the Episcopalians; and though I do not agree with the man who thought that finding the places in the prayer-book constituted a sacred amusement for children, still I do think that little Presbyterians, as well as big ones, would stand a much better chance of being able to repeat the commandments, which now half the time they can not do, if they were in the habit of hearing them read regularly every Sabbath. Let us kneel when we pray, stand up when we sing, let the commandments be read by the minister, and let the people join with him in repeating the Lord's Prayer. This is my idea of a perfect church service.

Why are we so afraid of the sign of the cross? Let a Presbyterian congregation plant the cross on the summit of their steeple, and Synod and Presbytery are up in arms, and "No Popery" is the cry. An High Churchman spitefully, but truly, says, "Presbyterian churches can not bear the cross, the emblem of the Christian faith. Oh no! it would be Popish; but they carry the vane, and show which way the wind blows, that being the virtual symbol of their steadfastness in the faith." Why should we not have the cross on our churches, and in our churches, and wear it, if we like. A lady remarked to a young clergyman, that she feared he was becoming a Romanist. "Why should you think so?" he asked. "Because you wear that little cross at your buttom-hole." "That," said he, "is my watch-key, I will put it in my pocket; you see nothing else to indicate that I am in the downward road?" "No; that was the only thing which alarmed me for you." If a Presbyterian can not wear the cross without danger of falling down and worshiping it, then he does not deserve to be a Presbyterian, and may go over as soon as he likes. In one of the handsomest Presbyterian churches in New-York, stand ten empty tablets, intended at the time the church was built, to receive the commandments. They had not yet been engraven, when a zealous church member discovered what the architect was about, and forthwith "stirred up the devout and honorable women and the chief men of the (church,) of the devout (Presbyterians,) a great multitude, and of the chief women not a few," who seeing the imminent danger the church was in of becoming a Roman Catholic chapel, raised such a clamor that the unfortunate originator of the "Popish plot" was obliged to drop the Decalogue. The tablets stand empty to this day. CUMEA,

An Old School Presbyterian.

NABOTH'S VINEYARD.

WHEN public corruption and tyranny have reached their height, Divine Providence sometimes permits them to come to a head by some act of outrage on private and domestic rights, which shocks and revolts the whole community, and hastens their downfall.

It seems there was in Jezreel, close adjoining the royal grounds, a certain vineyard, on which Ahab had cast a loving eye. Ahab and Jezebel were probably persons of cultivated taste in their day, and had a laudable regard to the improvement of the royal demesne.

Unfortunately, however, the vineyard was not to be sold.

We can fancy we hear the princely pair discussing the matter, as they stand on a fine morning at the palace-window.

"*Whose* vineyard did they say this is?" says Ahab in a querulous tone.

"Oh!" answers Jezebel, "it belongs to Naboth."

"Naboth! Naboth! Who's Naboth?"

"Why, do you not know that old curmudgeon? Nothing but a slouching, beggarly ——."

"Humph! And what business has he to have a vineyard just there by us?"

"Exactly in that notch of our grounds, too, where it is so necessary to the symmetry of our parks."

"He might know we would want it."

"Dare say he does. That is the reason he will not sell it. It ought to be ours, because we want it."

"Well, I mean to see the fellow about it myself, and see if he'll refuse it to *me*."

Now, unhappily for this little government speculation, there was a kind of homestead law in the Jewish nation, by which the homestead, or "inheritance," could not be alienated, at least not beyond the fiftieth or jubilee year.

Moreover, it happened that Naboth was attached to his "inheritance," and tolerably well acquainted with his rights as a Hebrew citizen.

"Naboth," said Ahab, "give me thy vineyard, that I may have it for a garden of herbs, (that is, ornamental shrubs, etc.,) because it is near unto my house, and I will give unto thee a better vineyard than it, or, if it seem good to thee, I will give thee the worth of it in money."

"The Lord forbid," said Naboth, "that I should give the INHERITANCE of my fathers unto thee!"

Ahab seems to have been rather a civil, weak-minded, pliable sort of man. He had not much *grit*, to use a homely word. He said not a word more, but walked home sulkily, went to bed, and lost his appetite.

Jezebel, however, was of another temper. She was as imperious as Juno; keen and swift as the lightning. "What!" she exclaimed, on finding her husband in such unmanly mood; "why is thy spirit so sad that thou eatest no bread?"

"Because I spake unto Naboth, and he said, 'I will not give thee my vineyard.'"

Then Jezebel looked at him with such a look; how her dark eyes flashed; how they blazed; how she drew up that imperial form to its full height with fierce disdain!

"*Dost* THOU *now govern the kingdom of Israel?* Arise! Eat bread! I will give thee the vineyard of Naboth the Israelite!"

And what scheme, then, had the queen concocted in her unscrupulous soul? Would she dare think of practising against the life of that innocent old man — an Israelite, a gray-haired citizen, of blameless manners, residing on the old place, the old "inheritance," that had been in the family upwards of six hundred years, ever since Israel came in under Joshua? Dare she aim at the life of a respectable freeholder, known to the whole community, in a city of note, in the heart of the kingdom, under the very shadow of the palace?

Would not all Israel, from Dan to Beersheba, rise against her, and protect, at the price of their blood, their brother, that venerable unoffending old man?

Surely, then, she will at least be secret and subtle in her attack. She will crouch like the tigress, wind like the adder, deal silently in the darkness, by dagger, cord, or poison, and none shall suspect the assassin-hand.

By no means. Jezebel knew the world. She knew what municipal officers were, and what government influence was worth. She sends to the city council the following dispatch: "Proclaim a fast."

What! *a fast*—a religious meeting? Even so; a solemn day of public worship! This business is not to be done in an under-handed, skulking way. It is to be conducted, as all government business ought, in an eminently devout and respectable manner.

"Proclaim a fast. Set Naboth on high among the people. Set two men, sons of Belial, before him, to bear witness against him, saying, 'Thou didst blaspheme God and the King!'"

But Jezebel must surely have been mistaken in this instance. In all the ten tribes of Israel there surely could not be found a city whose Common Council would not be indignant at such a mandate, and would not rather cry out upon her as an impious tyrant.

Yet, no. She was not mistaken. The authorities of Jezreel conquered their prejudices, and did their duty with alacrity. The fast-day came. Israel poured her thousands through the streets of Jezreel. Naboth was set on high. The testimony of the sons of Belial was taken. Naboth had blasphemed God and the king. Naboth was stoned.

But could such a thing happen? Is not this one of those improbabilities in the sacred narrative at which skeptical minds have so often stumbled? Is it creditable that any nation of common-sense, with institutions and a history like that assigned to Israel, could for a moment tolerate such a proceeding?

Even if individuals could be found sufficiently base to carry through the infamous outrage by a *coup de main*, would there not be an instant and universal outbreak of indignation, ending in the overthrow of the murderous government?

And yet why is Jezebel's success incredible? Was not the whole thing done by the Government? Was not the Common Council properly authorized by the royal seal? Was it not decided at a solemn religious assembly? Were not all the Sacerdotal Order of the court unanimous in sanctioning the step? And was not the trial, sentence, and execution conducted in a serious and orderly manner? And when the Common Council went to a grand municipal banquet the next day, and drank the queen's health, did not law and order reign, and were not the material interests of society in a flourishing condition?

Jezebel was entirely of that opinion when she received an account of the proceedings. She went in to Ahab, exclaiming,

"Arise! take possession of the vineyard of Naboth the Jezreelite, for Naboth is not alive, but dead."

That seemed to cheer Ahab. He asked no indiscreet questions. *He* had not killed Naboth. *He* did not write the letter. *He* did not tell Jezebel what to write. He did no know what she had written, or that she had written at all. True, she had his ring; but he could not suppose she would do any thing improper. Naboth was dead. It was a providential circumstance. And if there were any suspicions of foul play, it was not desirable now to agitate the subject. It could not bring him to life again. It would only trouble Jezebel and exasperate her. Ahab, therefore, joyfully acquiesced in Jezebel's policy, and set out for the vineyard. But he had not more than set foot on the boundary line, when he started as if a spectre had risen before him. Pale with his desert journeyings and awful vigils in the solemn crags of Horeb, with the unearthly fire of divine ecstasy in his eye, and the stamp of lofty thought on his brow, ELIJAH stood before him!

"Hast thou found me, Oh! mine enemy?" cries the king, turning pale, and recoiling in dismay.

It was the first time they had met since that awful hour of power and of vengeance on Carmel. Elijah had stood in the presence of Jehovah since then, and heard his voice; he had returned burdened with messages of divine judgment, and with all the sanction of eternal realities he stands before the guilty, cowering wretch that calls himself a king.

"I *have* found thee," is his calm but stern reply, "because thou hast SOLD THYSELF to work evil in the sight of Jehovah! Hast thou killed, and hast thou taken possession? Behold, in the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine. And the dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city shall the dogs eat, and him that dieth of Ahab in the field shall the fowls of the air eat!"

And with these words of doom, the prophet disappeared. His words were fiery arrows. Ahab's craven spirit died within him. He dragged his living carcass, doomed prey of dogs, homeward, and fell upon his bed, and wore sackcloth; and it required all the arts, blandishments, and fiery incitements of that seductive sorceress Jezebel, to rouse him up, and stimulate him to finish his brief career of crime and shame.

Has not Naboth been more than once delivered up to Jezebel in our day? Is not Ahab even now gone down to the vineyard to take possession? Will he find any Elijah there to forewarn him of the fearful doom that inevitably awaits him?

GREY.

THE FINE ARTS.

THE Belgian Gallery again—Worth seeing—New pictures—Character of the Belgian School of Painting—Compared with the School at Düsseldorf—Correct, elegant, sentimental, but not powerful—"*The Jubilee of Fifty Years*," by V. De Bracheleer—Description of the picture, its execution—"*The Venetian Masque*," by Nicaise de Keyzer—Description of the picture—Its execution resembles Inman, but is inferior to Inman's—"*The Storm*," by Robbe—In the style of Conture—A pupil! Bold and free in treatment, but not natural—Learning of German artists—"*The Bulls*," by E. Verboeckhover—Miraculous miniature painting—Only to be looked at closely—The labor thrown away as far as the effect of the whole picture is concerned—"*The Teniers*" in the Bryan Gallery.

I HAD occasion last week to speak of De Bracheleer's Belgian Gallery, but I only mentioned one of the attractions of that pleasant lounging-place; there are several works of art collected there which make it well worth visiting frequently. Four new pictures have recently been added to the gallery: "*The Jubilee of Fifty Years*," by *V. De Bracheleer;* "*The Venetian Masque*," by *Nicaise de Keyzer;* "*The Storm*," by *Robbe;* and "*The Bulls*," by *Eugene Verboeckhover*. Beside these new pictures there are several which have been in the room for some time, and fine casts from two of *Fraikin's* best statues, "*The Cupid Captive*," and "*Psyche swooning after opening the casket given her by Venus.*"

From the contents of this gallery, constantly open to the public, established, of course for purposes of trade, but not the less, for that reason, a public benefit, may be gained a very complete idea of the condition of contemporary art in Belgium. It is true that the school of Belgium is not a great school, neither is it in any way very remarkable; but it may well bear comparison with the school at Düsseldorf, which is also neither great nor very remarkable, but which has its decided merits, and has made no little noise in the world. Still the Düsseldorf school may be admitted to have one great advantage over the Belgian, in the fact that it is more decidedly a national school. The Düsseldorf artists are essentially *Germans* in the subjects of their pictures, and in the treatment of those subjects; but the Belgians seem to be mere copyists of the Dutch masters, or of their neighbors, the French. In this respect the "art" of Belgium may be said to reflect the political character of the State, and as that is neither Belgian, German, nor French in any marked degree, so the pictures and statues which her artists send to our great exhibitions belong as much to one of these three nations, in character, as to another. They have all the German correctness in design and costume, all the Dutch neatness of execution, and all the sentiment of the French; but with this array of virtues they unfortunately lack the one great element—*power*—which gives life and immortality to the works of art.

It is in consequence of this lack that the Belgian school makes no impression on the world. We never hear of their artists; we rarely see copies or prints from their works; they are pleasing and faultless, and we all know how long a faultless character is apt to continue pleasing.

"*The Jubilee of Fifty Years*" is a transcript of a scene which often occurs in Germany and the Netherlands, and which, it is pleasant to know, is being engrafted on our own social life—the celebration of the Golden Wedding of a couple who have lived together for fifty years. The Germans have many beautiful customs, and this is one of the most charming of them all. The picture by De Bracheleer is very pleasing. The story is told with clearness and vivacity, and there is no want of variety of incident. The old couple are leading out the dance hand-in-hand; "dancing," like Queen Elizabeth, "lofty and disposedly," but not too much so, for in Germany people are not considered bed-ridden at fifty, nor likely to prove themselves so. The dance is formed in front of the house, the villagers are assembled, and the artist has contrived to show us all the phases of the "happy passion" whose golden fruits, in one instance, are being celebrated by this festivity. We have the "bashful lover and the maiden coy;" the young mother; the matronly dames of the village with their husbands, children playing hand-in-hand; and, as typical of the fading beauty of life, the sun is setting behind the western trees. The picture is thus essentially domestic, and the whole spirit of it is tranquil and happy. But it is unfortunately hard and painty in its execution, and in this respect has all the worst characteristics of the Düsseldorf school.

"*The Venetian Masque*" is by the chief painter of the Belgian school, Nicaise de Keyzer, and is a favorable specimen of his ability. The subject is a Venetian lady who is reclining upon a sofa, and has just removed the mask from her face. The figure is life-size; the face is handsome, but without any particular expression—the expression that a handsome woman is apt to have when she is happy and has nothing to do but to think of her happiness. The silks, velvets, and satins in which the beauty is enveloped are well represented, but present nothing worthy especial notice. The picture lacks depth and richness in painting, as well as interest in its subject; it is merely a handsome woman, who can give no reason for being handsome, and who does not hold the spectator's attention beyond the first five minutes. She is one of those flesh-and-blood beauties who become positively ugly on an intimate acquaintance, because their faces are so much more attractive than their minds. The execution of this picture reminds one of Inman's painting, but Inman's was very much finer.

"*The Storm*" is by *Robbe*, and Robbe, if I may judge by this picture, is a pupil of Conture; at all events, a follower, if not an actual pupil. This work, although not showing any original power, is yet interesting, and better than any thing that has been in the gallery for some time. It represents a party of peasants driving sheep and cattle home, and overtaken by a storm of wind and rain. It is painted in a free, bold manner, and is not open to the objections justly brought against most of these pictures—of finical, dainty, affectedly nice manipulation. Still, it is not an impressive work, and has very little appearance of having been painted by a student of nature. And while almost all the German landscapes affect us in the same way, with a sense of precision, stiffness, and artificial arrangement foreign to nature, there is little doubt that German artists are the most learned artists in the world, and never paint a tree or a rock without knowing intimately the innermost fibrous arrangements of the one, and the subtlest crystalline structure of the other. They either know too much, or, which is more probable, they do not understand how to use their learning economically.

"*The Bulls*," by Eugene Verboeckhover, is a very noticeable work. It contains an amount of fine work that could only have come from the patient hands of a genuine Dutch painter. The picture announces itself under the simple title of "The Bulls," but the lords of the meadow who have given their name to the canvas are but a small part of the attraction. Every leaf, weed, flower, pebble, snail, butterfly, bird, in the foreground, is finished with microscopic conscientiousness. The hides of the bulls, the texture of the skin, the separate hairs, astonish us with their actuality. The execution is not without a certain boldness, as if the labor were not so great as it might at first seem; but the effect of the whole picture is poor and ineffective; the artist stood too near it, and the spectator must also beware of judging the work from a distance. All this fine miniature portraiture of nature seems out of place in so large a subject. The title, too, is unfortunately chosen. We remember Paul Potter's "Bull," standing up clear and bold against the sky—a grand picture; and this is not a grand picture. The execution is marvellous. It seems impossible that a man should paint many such. Look at the little bird in the tree. How sleek and glossy he is! Count his feathers; mark how he cocks his bright little eye; ha! ha! he is flown! Look down at this turf; study these flowers; see how this butterfly folds and unfolds his wings; what beautiful work this would be to hold in your hands to look at, to study, to examine, to wonder at; but you see that from where you stand—only one foot off—you get only the paltry effect of the whole picture; you lose all this merry bird and insect life, which I enjoy, crouched down here on hands and knees, close to the laborious canvas.

Do you remember that "*Teniers*" in the Bryan Gallery—that square foot of witchcraft, worth all the other pictures put together? If you have forgotten it, make haste to see it, before some unlucky chance deprives you of the power; for if you truly love beauty it is there for your enjoyment. The subject is nothing; I think it is called "*The Incantation*," or some such knavery; nor do I remember much of the detail; I only revel in a six months' memory of a ripe, warm, dusky glow of color—tawny brown and glimmering gold, shot through with light, and palpitating with inward fire. And if you look closely at this miracle you shall see in the foreground the most exquisite glass vase, fragile, slender—the stroke of a bee's wing will shiver it—and in it a yellow, star-shaped flower. Looking so closely, the eye is satisfied with this delicate vase and its burthen, and only half suspects the existence of the glimmering glories that make its background. But the beauties of the whole picture only appear when you are at a distance from it. Then only is it all miracle, and out of that radiant gloom the little yellow flower trembles like a twilight star.

CLARENCE COOK.

Our own Correspondence.

FROM OUR FRENCH CORRESPONDENT.

X——, Dec. 5, 1854.

TO THE EDITORS OF THE INDEPENDENT:

GENTLEMEN:—There is a rumor spread abroad that Austria has actually joined the Western Powers, and entered upon an offensive and defensive alliance with them. In spite of the assertions of the telegraph, and the semi-official character of the news, I must say that I do not yet believe the report to be reliable. When Austria's armies actually join ours, and fight with ours with Russia, I will believe she is with us; but even then I will fear treason on her part. And if really she has been sufficiently sure that ours is the stronger side, to be induced to come and help us, I will the more deplore her interference in the war, and give up my last hope of seeing the present European conflict become an immediate help to oppressed nations. If Austria had declared herself against us, Italy would have risen at once, and who can tell which of the hated powers of the Peninsula would have withstood the shock? However, if for the present the war is without a salutary influence over the political condition of despotic states, we may trust to see better things next spring. When the season to open a new campaign is come, you will see an allied army on the Rhine; and let Germany be with us or against us, the allies will march through her to reach the Russian frontier, and call up Poland and Hungary! *Qui vivra voira.*

The French newspapers have been lately holding up to contempt the late decree of the Emperor of Russia, concerning the Tartars of Crimea. The decree is indeed curious, and worthy of notice: Art. 1st. Every Tartar guilty of *bad intentions*, or of *hostile designs*, shall be put in prison until he has given evidence that he repents. Art. 2d. Every Tartar, having committed a robbery, shall have a leg or an arm cut off. Art. 3d. If a Tartar commits murder, without stealing, he shall be hung. Art. 4th. If any Tartar kills and steals, he shall have an arm or a leg cut off, and after shall be hung. This is indeed barbarism; but when one remembers the decrees issued after the 2d of December in France, one can not help being surprised that the very same papers which sang Napoleon's praises after his massacres and his decrees, sending to Cayenne some of the noblest men of France, should feel so humane and sensitive when Nicholas is the guilty one.

The Legislative Corps and the Senate of Bonaparte have been ordered by their master to meet in Paris on the 26th of December. They are needed, not to give their advice upon the war, approve or blame what has been done, but to share the responsibility of a new and enormous loan, and of an increase of the army. Every thing is decided upon, every measure is prepared; the legislators will only have to vote. They will of course, say yes to every thing proposed by their master, and will make the war a pretext for their servility. "In such times the Government must be supported at any cost," they will say, hiding thus their cowardice under the veil of patriotism.

It is considered as beyond doubt that the Imperial Government of France has sent an offer of *pardon* to the exiled Generals Bedeau and Lamoricière. They have of course declined, answering that they will accept *justice*, but not *grace*. They have also declared that they would never enter France without their fellow-exiles, Generals Changarnier and Leflo. Would to God that these generals had been at the head of the army of Crimea! The science of some of them, the experience and gallantry of all, might have spared us the awful disaster brought upon our armies through the ignorance and recklessness of the accomplices of Napoleon. Perhaps when our armies are on the Rhine, when real generals are needed, Lamoricière and his friends may be invited without conditions to reënter their country. When we see them again heading a French army, than we may hope for better things.

While the generals, especially the French ones, are sending home reports, stating that the sanitary state of the troops in Crimea is either *excellent* or *satisfactory*, private letters, more reliable, give the saddest descriptions of the camp under Sebastopol. The Turks are carried off by hundreds by the typhoid fever, and among the English and French the dysentery is making a fearful slaughter.

Apropos of sickness. Beneau, the Minister of Finance, is very ill. The Emperor is said to have expressed in an autograph letter his deep attachment to the minister, with whom he manages the finances of the country.

We have been expecting news from Spain with some degree of anxiety. The first sittings of the Cortes were rather noisy, and it was difficult to foresee what turn things might take among the representatives of the nation. The election of the presidents and secretaries was to be the best indication as to the disposition of the House. With much less difficulty than had been foreseen by alarmists, Espartero has been chosen speaker, and all the other officers are chosen among his friends. As he, with his colleagues, had resigned their portfolios as ministers, the queen had to constitute another ministry, and has done so. Espartero is the president again, and all the others have been, in fact, chosen by himself. During these agitated days, much has been said by Espartero, Sailazar, and others, about the queen, the dynasty, and their attachment to it. Yet, how far the progressists of the school of Espartero are fond of monarchy, will better appear when the powers of the monarch are discussed in the Cortes, and defined by the constitution they are about to frame. FRANC PARLEUR.

LETTER FROM PANAMA.

PREACHING EXCURSION UP THE RAILROAD.

TO THE EDITORS OF THE INDEPENDENT:

I WISH I could give the readers of *The Independent* a daguerreotype of a scene I witnessed last evening, but as I can not do that, perhaps they may be interested in a pen-and-ink sketch of the same. Wishing to improve all opportunities for preaching the Gospel on week days, and hearing that some three or four hundred of Jamaican laborers were camped together at a station on the railroad, nearly eight miles from the city, I determined to pay them a visit. Having no better conveyance, I started, towards evening, yesterday, on my feet, though the tenacious clayey soil of the embankment of the road; and the impossibility of walking any where else than on it, made the task a serious one. Fortunately, after I had gone half a mile, I met a friend, who gave me his mule for the trip, and this saved me the largest part of my walk, as the road is passable for a mule for more than three-fourths of the distance. It did not prove a very easy path, however, even for a mule. Through almost the whole distance, the track lies through a densely-wooded swamp, on an embankment varying in height from five to fifteen feet. Along this the mule picked his way; now along the center of the track, stumbling over the ties—now changing from side to side, but generally on the steep side of the bank, close to the ends of the ties, where a slip or stumble would have rolled mule and rider down into the water of the swamp of uncertain depth, and where the stones and clods, now and then rolling from under the mule's feet, told that a slip would be easy. Sometimes we came to cuts through hills, which we passed by climbing, and then the path, less than one foot wide, lay on the very edge of a perpendicular bank five to fifteen feet high. And sometimes we came to bridges, spanning deep gullies and small rivers, over which the mule walked without fear on a few boards placed there for the purpose. But all these dangers we passed without the slightest accident, till we came to the river Cardenas, over which is a bridge about thirty feet high and one hundred in length. This the mule could not pass, and so I left him here, and continued the journey on foot. But this was no easy matter, for there was no path at all except the rail for a large part of the distance. In this place the rails are laid down, but the embankment which is to support them is not yet made. At present they are supported by ties laid up in cob-house fashion, which touch the rails at intervals of from four to six feet. Of course, the only way was to walk the rail, and the penalty of a false step would be a plunge in the mud below, or, perhaps, *ribs* broken by contact with whatever tie should intercept the fall. But over it all I passed safely; and arrived at last at my destination, just after the men had finished their work for the day, and were preparing their supper.

They live in an extempore village, composed of about a dozen huts of canes and thatch, and shanties of boards, scattered up the ascent of a hill, and surrounded by the forest.

Having found the man in charge of the station, and made known the object of my visit, I was cordially welcomed, and orders were issued to all who wished to attend to prepare immediately. Not many minutes were required for preparation; for men who have no clean clothes, and no clean place to live in, do not spend much time in dressing. They rushed to the place joyfully—for at home the Jamaica negroes are great church-goers—and to hear a sermon in this place, where no sermon had ever been preached, was an unexpected treat. Many of them are pious men, and at this station they have a prayer-meeting nearly every night. Of course, no bell summoned us to worship, but instead of it a single voice chanting a hymn in a distant hut, announced the time and the place of worship. And thither I went, and found collected perhaps three hundred men, dressed just as they came from their muddy work, and ready to hear. Perhaps no preacher ever had such a house before. It was a thatched hut with cane sides, about eighty feet long, by twenty wide. The roof was supported by a ridge pole, on the top of a row of rough posts in the center of the space. The hut is used as a sleeping-room, and is made to accommodate the greatest possible number of sleepers. Along each side, and on both sides of the row of center posts, were ranged a kind of standee berths, made by laying loose boards on cross pieces, in two tiers, one above the other, so that the whole interior was taken up by them, except two narrow passages and a space four feet sqare about the door. The only vacant space was the roof itself. Where, then, should I place *the pulpit?* In the center of the hut there was a break in the upper tier of berths, about four feet long. At this point I mounted the lower tier, and stood head, shoulders and breast above the second, so that I had room to swing my arms. But where were my audience? About my feet I could see about twenty dark heads, but the rest were entirely invisible, being concealed by the sleeping stands. They sang hymns by lining in the old style, for it was too dark to read them, there being only one candle in the room, and that I had proped up in a shoe which I found in the bed where I stood. So utterly regardless were they of time and tune, that I could not join them, and yet I have no doubt but that their praise was as acceptable to God as that offered in costly temples by choirs with skillful ears and voices. When I preached, it required some faith, or rather imagination, as I looked into the darkness and upon the bare boards before me, to believe they concealed an audience; but I talked on, gesticulating half unconsciously at the boards, trusting to some unknown law of acoustics to find ears for my words, and to the well-known power of the Holy Spirit to prepare hearts to receive them.

Thus was another temple consecrated in the wilderness by prayer, and praise, and preaching of the Word; and though it be most humble in form, who will dare to say that God was not as well pleased with that temple as with any costly cathedral. We knew that He was there, for we felt him in our hearts. I hope to preach there at other times. God grant that many souls may be born there.

When worship was done, I decided to return to my family in the city the same night. So I got a candle, (fortunately for me there was no wind,) and by its light contrived to crawl back over that long, rickety scaffold trap of a railroad, to where I had left my mule. It was a very perilous task, but I passed over with safety, and I found the mule where I had left him. For the rest of the way I trusted every thing to his sagacity, and well did he honor the trust. He seemed to know by intuition (he could not by sight) every place which required extra caution in passing, just where to cross from one side to the other, and where it was not safe to travel at the end of the ties. When he passed those cuts, I knew that he was walking within six inches of the brink, and though too dark to see where to plant his feet, he never hesitated, but trod on as boldly as if on the open plain. There was one place where it was necessary to make a detour through the woods to avoid an impassable place, and there a ditch three or four feet wide must be leaped. When he came to the place, though it could not be seen, he hesitated not a moment, but turned aside, leaped the ditch without a slip, and ran off into the woods. And so, by God's kind Providence, through many dangers, I got safe home.

PANAMA, Nov 15, 1854. [J. R.

BRITISH WORTHIES DECEASED.

BY OUR ENGLISH CORRESPONDENT.

It is not in the battle-field only that Death has been reaping his terrible harvest. Three men, whose names might well be numbered amongst Britain's worthiest sons, each in his several sphere, stand in the obituary of the week. LORD DUDLEY STUART is among the dead; and Poland, which has scarcely a being but in the breast of exiles, has suffered a great calamity. He may be said to have died in the service of Poland. His Lordship, though in somewhat feeble health, went to Sweden two months since, and had a long audience with the King at Stockholm; and greatly to the satisfaction of the majority favorable to the alliance of Sweden with the Western Powers, he attended several times the meetings of Chambers. He was taken ill with typhoid cholera on the 17th of October, from which he appeared to have recovered; but on the 11th inst., he was attacked by inflamation of the lungs, and died on the evening of the 17th.

Moral courage of the highest order, and devoted singleness of purpose, were the characteristics of this true-hearted patriot. The brother of an Earl, (of Bute,) he was, in the broadest and best sense of the word, democratic in profession, principle and practice. His zeal never flagged, and his labor was untiring. In a brief notice evidently written by one who knew and loved him, it is truly said: "The oppressed ever found in him a most resolute and unflinching champion; the distressed a generous, kind and sympathizing friend. His perseverance was indomitable; he considered no amount of labor too great to accomplish a benevolent object. Neither the frowns of the powerful, nor (what few are able to encounter unmoved) the sarcasms of the worldly, could divert him from his purpose for a single moment. Resolution, perseverance, and reverence for justice, he possessed in a degree almost unparalleled. It was his highest ambition to fulfil the duties and attain the character of a thoroughly independent and conscientious member of Parliament. Most zealous in friendship, most engaging in manners, and most easy of access, his loss will be deplored in almost every circle of society."

The *Nonconformist* pays a warm-hearted tribute to his memory:

"There is thus created, says the Court-newsman, 'a vacancy in the representation of Marylebone.' That is a void not easily to be filled—for who else, combining, as did Lord Dudley, high aristocratic connections, and a truly noble nature, with the democratic faith and spirit, can unite the suffrages of that comprehensive constituency? And who is likely to prove laborious, independent, and conscientious as was he? But the mournful event makes a far worse vacancy than that. The people—the unenfranchised millions of Great Britain and Ireland—have lost in him a trusted representative; one of a very little band; for he was the faithful supporter of even the most radical reform motions. The movement party, in all its interests—religious equality, abolition of taxes on knowledge, financial reform—have lost a foremost, steadfast leader. The humanitarian party—say rather, the cause of humanity in all aspects, from negro slavery to a case of workhouse cruelty—has lost, in losing him, a champion whose ardor neither opposition nor ridicule, political interests nor social influence, could ever avil to damp or divert."

The writer of these sentences, and of more to the same purpose, knew by personal observation the high moral qualities and devoted zeal of the deceased. Lord Dudley Stuart has not labored in vain, though he has been removed at a time when the cause which was his first love, and to which he remained so faithful, appears most to require his active service. The word *Poland* must rise above the war cries in the terrible struggle; and even timid and consecutive "Powers" will have to think of a restored Poland as a necessity of Western Europe. Lord Dudley Stuart was in his 51st year.

The same paper which contained the notice of Lord Dudley Stuart's death, announced that of one who, though unknown to fame, has been a strenuous and successful laborer in the cause of freedom and humanity. The English press in its impersonal character is so widely different from that of the United States, that the relation of the editor to the English public and to his own daily audience would perhaps scarcely be realized or understood. Not one in a thousand of the readers of an English paper would know to whose energy, cultivated intellect, and patriotic impulses, he owed his daily amusement and instruction. The readers of the *Daily News* only knew who was its editor-in-chief by the announcement of his death in the publication of the 21st. Mr. FREDERICK KNIGHT HUNT has been on the editorial staff of that paper from the first and bold attempt made to establish it as a cheaper and thoroughly liberal paper in 1846; and since 1851 he has been the principal editor. It is not too much to say, that the *Daily News* is the leading liberal paper of Europe. It has been conducted with rare ability; has been firm, consistent, and high-toned. This was a reflex of the character of its editor, of whom a mourning fellow-laborer says:

"The most prominent features of his character were honesty, sincerity, and earnestness of purpose. His disposition presented the rare combination of ardent, restless activity and inflexible decision, with entire openness to advice and the suggestions of others. There was a genial, unaffected friendliness in his nature that won upon all who came in contact with him. The writer of this sadly inadequate tribute can not recall, during an intimate cooperation of eight years, even one harsh expression having fallen from him. He never made an enemy or lost a friend."

Mr. Hunt was only in his 41st year. He was not related to Leigh Hunt, whose son is among the most laborious and able of English journalists. American citizens may well claim a property in Mr. Hunt. The *Daily News* from the first has been thoroughly American in its sympathies; prompt to proclaim all that is good and worthy of emulation; quick to rebuke any tendency to ill-will which might to be manifested, and ready to extenuate, even when rebuking, American faults. Such men as Mr. Hunt and Lord Dudley Stuart, belong to all the world, but are especially the common property of British and Americans; and yet of not all of the latter; for were they not "enthusiasts, fanatics, and abolitionists"—to be reckoned as the offscouring of all things!

To the above a third name has to be added:

"The *Caledonian Mercury* announces the death, in the 39th year of his age, of Professor EDWARD FORBES, late of King's College, London, and the Government School of Mines, and known by his valuable contributions to natural science, and particularly to geology. The mournful event took place on Saturday last. Dr. Forbes only recently left London to succeed the veteran Jamieson in the chair of natural history in the University of Edinburgh. This (says the *Caledonian Mercury*) was with Forbes the highest object of ambition; and had his life been spared, it would have been dedicated to extending its already great reputation, so that no school probably in the civilized world would have equalled it in greatness. With this view he had formed gigantic and most able plans, which through his great influence with the government would have been liberally supported, and we have no doubt ultimately carried out. But, arrived at the culminating point of his ambition, and at the commencement of his long-matured schemes of usefulness, he has, by a mysterious dispensation of Providence, been removed from us when we were beginning to appreciate his worth. A chronic disease, contracted when in the East, reëxcited and rendered violent by a severe cold caught last autumn on a geological excursion, and which burst out with uncontrolable fury about ten days ago, was the immediate cause of his premature death."

PREACHING AT THE SOUTH.

TO THE EDITORS OF THE INDEPENDENT:

DURING my late journeys in the Southern States, it was my good fortune to hear some excellent preaching. Even those sermons which were intellectually defective—and many were so—contained enough of the Gospel to give a hungry soul great refreshment and comfort. But I recall now, with particular satisfaction, the preaching of Dr. Plummer, of Baltimore; Rev. Mr. Moore, of Richmond; Dr. Thornwell, President of the South Carolina College, at Columbia, and Rev. Dr. Palmer, of the Presbyterian Church in the same city. Without attempting any critical sketches of their sermons, or notices of them as ministers, let me mention a few traits which they possessed in common, and which gave special interest to their pulpit services.

Their sermons, as logical and rhetorical efforts, were of a high order. Instead of treating subjects in a formal and superficial manner, they laid them open by a fine analysis, presented a broad view of their bearings and relations, and by clear argument, copious illustration, and earnest appeal, took strong hold of the convictions of the hearer. You felt at the close of each discourse, that the subject considered was a great subject, greater than you had hitherto conceived; you wished to return home and think it over in private, and dwell upon its importance and grandeur.

And these high themes were presented with earnestness. Not a mere spasmodic and artificial emotion, but an unction of soul that forbade all hollow noise and display of feeling, and gave to the voice and the eye, and the whole manner, a solemnity and impressiveness to which no one could remain insensible.

These sermons were delivered without manuscripts. It would indeed be idle to say that a written sermon can not be useful and eloquent. And yet, there is a certain freedom and naturalness of manner in extemporaneous preaching which renders it peculiarly effective. These ministers to whom I refer, possessed that manner in a remarkable degree. They looked their hearers in the face, and spoke to them as if they had something important to say. Instead of crouching over a series of blurred pages, and keeping their eyes fixed upon them lest they should lose the place; or in the attempt to look at the audience in delivering a stirring passage from memory, breaking down in the middle of their emotion and having to drop hands and eyes in pursuit of the forgotten sentence, instead of casting their thoughts in the rigid mold of an essay, and delivering them in a monotonous tone, and with a severe and unchanging cast of features, they stood erect, and spoke forth with manly freedom and energy, with variety in the expression of their countenances and in the tones of their voices. Their preaching, taken as a whole, came nearer to my ideal of what the pulpit should be, than I am often permitted to hear.

For another view of Southern preaching, let me give you the outline of a sermon by a minister in one of the largest towns in Florida. The denomination which he represented may be inferred, perhaps, from the matter and manner of the sermon. His text was taken from the 37th chapter of Ezekiel, from the 1st to the 15th verse, presenting the prophet's vision of dry bones. After expounding the several verses in a general way, he remarked that the vision was designed to have a three-fold application. 1. It represented the captivity of the children of Israel, and their subsequent restoration to Judea. 2. The blindness and dispersion of the Jews, and their final ingathering into the fold of Christ. 3. Man's spiritual death, and his restoration to spiritual and eternal life. The first two points were argued with earnestness and some ingenuity, but the preacher evidently reserved his strength for the last. On this he proceeded substantially as follows:

(1.) Man is spiritually dead. Surely there must be death where there are "bones," and where the bones are "very dry." Yes, man is dead, dead, dead, thrice dead; spiritually dead, judicially dead, and without hope. As dead as a slaughtered army, of which nothing is left but heaps of dry bones.

(2.) But his death need not be eternal. The bones in the valley did not continue dry. God provided for their resurrection. So a provision has been made for man's restoration to life. Hear this, ye dead, ye very dry bones! God is ready to breathe into you the breath of life. Rejoice at the glad tidings!

(3.) Next, it is said that "there was a noise, and behold a shaking." Was there, indeed! Some good people will tell you there ought not to have been any such thing. And yet it is nothing strange that there should be noise when dead men came to life again. When men are convicted of sin, there'll be a shaking, I tell you, and a noise among the dry bones. They can't help it. They won't care for forms and ceremonies, they won't stop to do every thing so wonderfully decently and in order. When there's feeling, it will out, it will show itself. When we joy in the Lord, we'll shout and sing, Glory to God, etc., etc., etc. (To which many in his audience loudly responded.)

(4.) It is said that "the bones came together, and the sinews and flesh came up upon them." This was God's method of restoring them to life. And so in spiritual things, we come to life by recalling broken resolutions and forgotten purposes, and by cherishing faint desires after holiness. Blow the smallest spark, brethren and sisters, and it will kindle into a flame.

(5.) "And the skin covered them above." This I understand to typify the taking on oneself the Christian profession; it is a covering around and above these collected resolutions. Make haste, then, my hearers, to join the people of God! But many will tell you not to do this until you have evidence of being a Christian. A great error that! For you will observe in the text that "the skin covered the bones above," *before* the breath of life was in the bodies. So in this case. I will not say it is impossible for one to become a Christian outside of the church, but in my opinion, nine-tenths of real Christians are converted after and not before making a profession of religion. If a person says he won't join the church till he has first become a Christian, he is fighting against God, and will probably be lost. See to it, then, that the bones are covered above; then you may look for the breath of life.

(6.) "And he said unto me, Prophesy upon these bones," etc. This, my brethren, God's ministers are doing. And this I will do. O ye dry bones, hear the word of the Lord! Come ye, rise up from the great valley of sin and death, and join the army of the living God. The Lord's commissioned prophets are now walking up and down this earth's great valley, and the army is a gatherin'. Recruits are a comin' in from Asia; they're a comin' in from dark besotten Africa. ("Bress de Lawd"! from the gallery.) They're a comin' in from Europe and Ameriky, and soon there 'll be an exceeding great army of the living God! Bless the Lord, brethren, that you see this glorious and happy day. Yes, bless, Oh bless the Lord! Amen.

In connection with these random notices of preaching at the South, let me speak of a negro "Conference-meeting" which I attended in St. Augustine, Fla. It was held on Sabbath evening, at the close of a lecture delivered to the blacks by a clergyman from the North. The minister had spoken in simple terms of the *Love of Christ*, and on sitting down gave the negroes permission to pray, and sing, and exhort as they pleased. Soon an old man, gray-headed and bent with years, dressed in very coarse clothing, rose up and said: "Mine bredren and sisters, we have now been taught by the minister that the love of money is the root of all evils," (which, by the way, the minister had said nothing about,) "and I agree, I agree; I thinks so too. We hang on to our money as for our lives. The world is a perishin' in their abomination and sin. We might support the Gospel if we wa'nt so s'ingy; if we didn't hug our money so. Oh! let us fling away de cussed thing, and live to de Lawd all the days of our lives. . . . Brudder Sampson will pray." This brother, a spruce young mulatto, with a flaming red cravat, knelt and prayed with much fluency. If it were proper to speak of this prayer any farther, I would say that his high-flown bombastics, his manifest attempt to copy the longest and most learned expressions of white ministers, and his use of these in wrong connections, and mispronounced, were painfully ludicrous. The singing was conducted by a sturdy man, styled "Brudder Sam;" of middle age and black as night. He stood facing the assembly, and kept time by waving his smutty chip hat up and down. On being called upon to pray, he showed himself a real Boanerges—shouting, dashing on without fear, and making the house ring with his zeal. He had one favorite expression, which heralded almost every sentence, as follows: "In a sort o' partic'lar manner, O Lawd." "In a sort o' partic'lar manner, O Lawd, bress our superors who have come in among de Ethiopians dis evenin'. O Lawd, bress um in body and soul, their wives and childer for evermore." After four or five prayers, interspersed with singing, the old man first alluded to, arose and repeated the Lord's Prayer very devoutly, and the meeting was closed with the Apostolic benediction by the presiding clergyman.

I may add that, during the minister's lecture, a certain old woman, not considering herself at liberty to shout "Amen," as her feelings prompted, nodded her head at those portions of the lecture which particularly pleased her, and sometimes dropped her chin quite on to her bosom; thus showing her interest by the force and length of her nod. A. D. G.

FROM OUR CANADIAN CORRESPONDENT.

AMIDST all the evils and horrors of war, it is pleasant to see a silver lining on clouds so dark, and this shows itself like a fringe of light on the gloomy splendors hanging over the old world at this time. Public sympathy has been excited every where for those who are bearing the brunt of the conflict, and no less for those who, through the calamities, have lost or may lose their natural protectors. In Britain, as your readers are aware, a "Patriotic Fund" has been opened, under the management of a Royal Commission, for the relief of the widows and orphans of those gallant men who are giving their lives in the East for the liberties of Europe. Canada has come forward with a noble readiness, uninvited, to contribute her part towards an object so worthy. At the recommendation of the Governor General, the Houses of Parliament have unanimously voted the sum of twenty thousand pounds sterling, (one hundred thousand dollars,) as a Provincial subscription. Besides this official action, the public generally are active in the matter over the country, and our papers are full of reports of public meetings held to gather and throw in additional mites to a treasury so sacred.

The parliamentary year is nearly over, and the estimates have been laid on the table. The gross sum required by Government for 1855 is one million and a quarter pounds currency, or 5,000,000 dollars—the whole expenditure of the United States for 1854 having been 51,000,000 dollars. Of the Canadian outlay, one-half, however, is for public works, so that the actual cost of Government is much less than the sum on the face of the estimates would seem to indicate. Some of the items are worth looking at. Somebody says that if we could light upon an odd number of some old Roman newspaper (had there been such a thing) it would throw more light on every thing Roman, than all the books do that have swam down to our time. If this be true of newspapers, I question if it would not be equally so of the public estimates of the year, but as we can not get any such of the Great Old Republic or Empire, we may avail ourselves of a glance at that of this Province. The militia staff, it seems, cost 9,120 dollars a year, which is all the expense we have for war-like matters, the mother country paying all else. On public works, it appears, no less than 2,040,000 dollars have been spent through the past year—a sum which, added to all that has been previously paid, swells the total expended on provincial works in the past, to an enormous amount.

A very large item in our yearly expenditure, consists in aid granted to various educational establishments—a mode of government patronage which would be all very well if the institutions receiving it were always worthy, but which is open to perhaps not a few objections, when we look to the details of its distribution. As in the case of the French Government, which supports Mahommedan schools, teaching the Koran, in Algiers, the Government here lend a helping hand to error as freely as to any form of truth. We have high schools on the list—as they should be—but we have also Roman Catholic seminaries by their side. Dissenting, Church of England, and Romanist teachers, seem alike to eat the bread of the Government in their denominational, missionary, collegiate, or general academies. Point aux Trembles Academy, St. Mary's College at Montreal, and Bishop's College at Lennoxville, figure in the same column. So also with hospitals and asylums. Protestant Orphan Asylums and Widow Aids range with the Asylum of the Good Shepherd and the charities of the Sœurs de la Misericorde and the Sœurs de la Charite.

The influence of the priest party is very much felt in our Legislature. As elsewhere, the Romanists keep their members of the Legislative Bodies well drilled, and fight in a compact phalanx. Various attempts have been made to get something like a fair investigation of the conduct of authorities in Quebec and Montreal in connection with the Gavazzi riots, of which all the world has heard, but uniformly without success. A discussion has just taken place in the House of Assembly, which adds another to previous failures. A motion had been made by a member to refer to a select committee the petition of certain inhabitants of Quebec, praying for an inquiry into the conduct of the police magistrate of that city, in the case of the Chalmer's church riot there in June, 1853. It seems that the accused, instead of doing any thing to quell the riot, had stayed away in his own house, with the design, it is thought, of letting the mob have full liberty to work there will on the church and all it contained? The petition, which was signed first by Rev. Dr. Cook, of the Church of Scotland, and afterwards by the most respectable Protestant inhabitants, prayed that the facts might be inquired into, and a decision arrived at. Will it be believed that in a House composed of a large majority of Protestants, this very reasonable request was voted down by a large majority. The speaker himself, seems to have tried to interrupt those who supported it, and Government, to please the Romanist members, likewise opposed it, their supporters in their turn supporting them to help them to keep hold of place. If the Protestant members had sided with principle rather than policy, it might have been that the Romanist party by voting against Government might have swung down the scale, and brought on a temporary difficulty. But surely it is better to be free at the risk of momentary political evil, than to be gagged in such a way, and forced to vote at the bidding of a master. It is to be hoped that we shall some time or other see greater independence amongst those who, at the hustings, are so noisy in tongue-support of the great principles of civil and religious liberty.

A curious item shows itself in the yearly public estimates: £3,000 ($12,000) paid to Thomas Rigney, Esq., "in full of all disbursements, expenses, etc., in disseminating information respecting Reciprocity of Trade with the United States during the last six years." The papers are canvassing the question as to what the expenses could have been to amount to so large a sum, and not a few hint at something like bribery having surely been used in some quarters, as one heavy item in the amount. It is an awkward revelation to say the least of it.

The Anti-Protestant feeling among some of the Romanists, in both Provinces, has lately shown itself in some painful instances. In the lower Province the house of an old man, a French Canadian convert to Protestantism, was broken open by a band of ruffians and the inmates maltreated, solely on account of their religious opinions. Some of the rioters having been arrested, were dismissed by the local magistrates, notwithstanding the clearest evidence of guilt, and not only so, the old man was himself arrested for perjury in his modest and faithful statement, and hurried away from his family to be examined at the county board of justices, then sitting a number of miles distant. It is quite possible that the poor man will be punished notwithstanding his innocence, the rural administration of justice being apparently far from perfect in the Lower Province. There are now two men in jail in Toronto for the murder of a quiet, inoffensive young man "because he was a Protestant." There had been no quarrel or any thing like provocation. The crime was a breaking out of party hatred. We do not often hear of a Protestant murdering a Catholic from such a cause. The system is to blame for the wickedness.

There has been no little dispute in the Assembly on the mode in which the expenditure of the country is regulated. While nominally requiring permission of Parliament to spend any portion of the public funds, the Government have been in the habit of spending any amount they pleased without any reference to the legal authorization, trusting to the assembly sanctioning their outlay after it was made. On his own responsibility, the Minister of Public Works has, in this last year, entered into contracts for new undertakings,—canals, piers, etc., etc.,—and now it is required that the money be voted to cover him in doing so. This is a thorough abuse, and has been vigorously exposed in the House and the press; but the moneys were voted, after all, very obediently, by the majority.

The settlement of the Clergy Reserves is meeting with little favor. The Church of England protests against it as a spoliation, while other bodies denounce it as a half measure. But I hardly think there will be any more agitation on the question.

LETTER FROM ITALY.

ITALY, NOV. 15, 1854.

TO THE EDITORS OF THE INDEPENDENT:

GENTLEMEN:—I have occasionally spoken to you in these letters of the progress of the Gospel in Italy, and of the many reasons we have to hope to see it spread rapidly wherever it can be freely preached. I have also frequently alluded to the opposition of the priests, and of almost every Italian government. Yet, to fulfill entirely my duty as a correspondent, I ought not to delay any longer informing you of the obstacles thrown in the way of the Gospel by some of its professed friends. When the sad facts I am about to relate first transpired, I thought better not to mention them, hoping that things might be mended, and that the divisions which seemed to threaten might be prevented. Unhappily, it has not proved so; even Roman Catholic papers here have made the public acquainted with some of the main facts in the case.

It should, then, be fully known, that among the Italians who have been more or less enlightened by the Word of God, many are so engrossed with political schemes, that for them Christianity seems to be more a means of political regeneration for Italy, than a means of salvation for their own and their brethren's souls. It is true, especially, of many who from Lombardy, Tuscany, the Roman States, and Naples, have come into Piedmont as political refugees, and there have heard and received the Gospel, or, having heard the truth before, have there, for the first time, freely and openly professed it. In Genoa and in Turin, these men met with the Waldensian missionaries; they joined them, and for some time appeared to be anxious to promote, in concert with them, the best interests of the new Italian churches. After awhile, however, they appeared dissatisfied; they complained of the Waldensian churches being not sufficiently *Italian*, and urged by motives far from Christian, and excited by men (some of them their leaders) who are mere revolutionists, they have taken the first steps toward a complete separation from the Waldensian Missions.

To be *Italian*, in the language of these parts, means to have in view, first and above every thing else, the political emancipation of Italy, and to be willing and ready to undertake the overthrowing of all her present governments. To be *Italian*, then, is not altogether a bad thing, but it is not so good a thing, either, that Christians may wish the only evangelical Church having a footing in Italy to become Italianized in that fashion. Such has been the opinion and the disposition of the Waldensian Church. Its best members, its Synod and its Table, have shown themselves willing to evangelize, to spread the Gospel wherever a door may be opened, first in the Sardinian States, and any where else in the peninsula; but they have ever declined identifying the Gospel with any political party or principle. Hence the dissatisfaction of some Italian converts. I should not omit to mention also, in connection with this, the presence in Italy of an element which, though religious in its character, has combined strangely with the political to disturb and divide the new churches of Italy. I allude to what is called in England *Plymouthism*, and in France *Darbyism*. Practically, *Plymouthism* goes against every kind of church organization, discards any thing like a regular ministry, and under the pretense that all existing churches are *sects*, and that *sects* must be abandoned, forms a new *sect* wherever it can. Plymouthists are generally, strictly Calvinistic in some of their doctrinal views; they are millenarians, and they hold firmly that the Christian Church has apostalized from the very beginning; but the character which has struck me most always in their discourses and habit, has been a kind of ecclesiastical demagogy. Thus there existed in the Waldensian missions of Turin and Genoa a *politico-plymouthist* party, which, sooner or later, was to become conscious of itself, and tend to a separation. A recently founded newspaper, the *Luce Evangelica*, conducted by V. Albarella, of Naples, who unites in his person both tendencies above mentioned, has soon lost its primitive character of a purely evangelical paper, and has become the organ of the discontented *political Plymouthist* party.

The state of things being such, there was only wanting an occasion for the outward separation which virtually existed. This occasion soon presented itself. In Turin there were, supported by the *Table*, two evangelists, the Rev. Mr. Meille, the able preacher and the editor of the *Buona Novella*, and the Rev. Mr. Desanctis, formerly a priest in Rome, a learned and sincere, but hypochondriac man. Mr. Desanctis was *an Italian*, in the peculiar sense; Mr. Meille was not. In the great evangelical movement of Turin, Mr. Meille's ability, amiable manners, and Christian zeal, as well as his having long, alone, and first begun the work, attracted to him most people; whilst Mr. Desanctis' awkwardness, rough, unsociable manners rendered his ministry less acceptable to many. Some say that from it arose a feeling of jealousy on the part of Mr. Desanctis. Be this as it may, he became the soul of the *Italian* and *anti Waldensian* movement at Turin, when, in the last month the leaders of that party met at Moncalieri, to organize themselves into what they have called *The Italian Evangelical Society*. After that meeting, Mr. Desanctis sent in his resignation to the *Table*; a few days after he withdrew it, after having found that the charges he had raised against the *Table* were groundless. As he had declared that he could no more work in concert with Mr. Meille, an honorable professorship at La Tour was offered to him; but he declined accepting it, and thus separated himself from the Waldensian body. He has since connected himself with the new Society in the capacity of *Doctor*. Had the law of Piedmont permitted the existence of churches which *did not exist* before the *Statuto*, the Evangelical Society would have called itself a church, for it undertakes to do almost every thing which an organized religious body could do. Yet its leaders insist that they are, and will remain, Waldensians, and in the meantime abuse almost every thing and every body connected with the Waldensian Church. I am sorry to see in their statutes how loose they seem to be in the conditions for membership. They will admit as members and directors of their missionary and other enterprises "all those who accept the Gospel as a religious want, (*come un bisogno religioso*,) and enjoy good reputation." (Art. 7 and 17.) This is a pretty large door for a religious society, and more than any thing else, reveals, for those who understand its bearing, the doubtful character, in a Christian point of view, of the new Turin Evangelical Society.

Circumstances of a different character have attended the separation which has taken place in Genoa. The same elements which I have pointed out among the Waldensians of Turin, existed among those of Genoa. The church of the *Gran Madre* became the occasion (not the cause) for the outbreak. Many months ago I spoke to you of the old church of the *Gran Madre*. Abandoned ever since the revolution of 1793, it had been used as stables, stores, and what not. As the Waldensians wanted a larger house of worship, one of their friends bought for them the desecrated church. But as soon as it became known that the once sacred building had become the property of heretics, and was to witness heretical worship, there was a great stir among the priests. They intrigued, and prayed, and did so much, that the ministers of the king were obliged to grant that the church should not become a Waldensian house of worship. As a compensation, however, the Waldensians were informed that they would be allowed to *build* wherever they might choose, a religious edifice for their public worship. This was a greater favor in fact, considering the state of the law, than would have been the permission to worship in the old church, and the friends at Genoa received it thankfully. The church of the *Gran Madre* was then put for sale, and bought, of course, by the Roman Catholics, to be restored again to its first use. Now, would you believe that this selling of an old church building which could not be used, has become the occasion of the separation of Mazzarella, the evangelist, and a few others from the Waldensian Church? Yet such is the fact. Having not yet forgotten the spirit of intolerance of the Romish Church, they have thought it a kind of apostacy, on the part of the Waldensians, to sell a church-building to Roman Catholics, and imitating their friends of Turin, they have formed themselves into an *Italian Evangelical Society of Genoa*.

I have entered into these details, however tedious they may be, in order to prevent false and unjust impressions being produced among Christians in the United States. I understand that the so-called evangelical societies of Turin and Genoa are making efforts to raise funds for benevolent and missionary enterprises, and even call upon America to help them. I hope American Christians will remember the fitness of the Waldensian Church to do whatever can presently be done for the evangelization of Italy, and look with just suspicion upon the rival enterprises, which, like the ones just described, conceal under excellent names, an origin and plans which are far from deserving the sympathy and aid of American Christians. L. P.

LETTER FROM IOWA.

IOWA, Dec. 14, 1854.

TO THE EDITORS OF THE INDEPENDENT:

GENTLEMEN:—The Legislature of this State assembled at Iowa City ten days since, (Dec. 3d,) but only on Friday last, were they able to complete their organization by the election of President of the Senate. The two parties were *tied*, but an Anti-Nebraska Whig voted for a Nebraska Democrat, in order to set the wheels of Government agoing. MATURIN S. FISHER, (Dem.,) of Clayton county, is President of the Senate, and Reuben Noble, (Fusion Whig,) of the same county, Speaker of the House. The Whigs and Republicans have ten majority in the House; the Democrats one in the Senate. Very important matters are pending—the Senatorship, election of three Supreme Judges, removal of the Capital, passage of more stringent provisions against intemperance, proposed Constitutional Convention, proposed repeal of the Usury Law, provisions respecting common schools, the Univerity, a Deaf and Dumb Asylum, and an Insane Retreat, new Sabbath Law, etc., etc. Nothing will be done, however, until the United States Senator is elected. None but an Anti-Nebraska man can be chosen, but the struggle is, how much Anti-Nebraska shall he be? How much political strength from the old Whig party can he command? How much local influence can he unite? Ebenezer Cook, Esq., of Davenport, and Hon. F. H. Warren, of Burlington, are the most prominent candidates.

The Auditor of State reports that $50,000 per annum, is amply sufficient to pay all the expenses of the State Government of Iowa. "The State owes comparatively nothing, and would not owe a dollar if the State creditors were willing to receive their dues."

GOV. GRIMES' Message is of quite a different character from the messages to which the Western States have been accustomed, and it is worthy to be a nucleus in the on-going crystallization of Northern sentiment. The delivery of the message brought out the sentiment of freedom so emphatically, that a "Nebraska" senator moved that the galleries be cleared. The decided majority by which Gov. G. has been elected, 2,108, has convinced the people of the State *of their own anti-slavery principles*, and the race of doughfaces in Iowa may be considered as well nigh extinct. The Governor's position, that "no authority is delegated to the General Government to establish or protect slavery," and therefore "Congress can pass no law establishing or protecting it in the territories," uproots the Southern doctrine entirely. I can not close this letter without referring to the lucid and compact passage in the message, in which the Governor treats of *the Nebraska* Question. Iowa being—as he happily expresses it—"the only free child of the Missouri Compromise," it was becoming that her State election of this year should head the list of popular rebukes of the movement to extend slavery, and it *is* fitting that the conservative and well-considered ground taken by her chief magistrate in behalf of freedom should form a rallying-point for all who love freedom in the land.

NEBRASKA.

A new town has been laid out in the north part of Hardin county, called "Rockslyvania," perhaps from the abundance of limestone, and stone coal. A noble specimen of the gray eagle was taken near Fort Dodge recently, and deposited in the museum at Fort Des Moines. It measured nine and a half feet in extent, and four feet and a half inch in length. A fire occurred at Council Bluff, 23d of Nov., by which several business houses were burnt out. All but one, however, were fully insured in their goods, and about two-thirds on their buildings. A movement has already commenced to build on the "burnt district" a first-class hotel, 100 feet by 150, and four or five stories high.

Thanksgiving was observed in Nebraska on the 30th Nov. The Legislative election took place on the 12th of Dec. A new paper is issued from Old Fort Kearney called the *Nebraska City News*, and the *Omaha Arrow* is, for a time, suspended. A new town called "Brasinapolis" is commenced on the Missouri, opposite Sargents' Bluff City in Iowa. The shortest route from Dubuque to the Pacific runs through these places, from which Fort Laramie is distant (west) about 350 miles. A route from Chicago, via Dubuque, Sargents' Bluff, Laramie, Bridger's Pass, and Salt Lake to California, would be moderately direct. A collection of Nebraska minerals and petrifactions has been made at Bellevue. Bituminous and Cannel coal, iron, lead, and copper abound in the valley of the Platte. Bones of the mamalia are found from the mouth of the Osage to the extreme northern boundary of Nebraska. Vertebræ, jaws, and teeth exist in the greatest perfection. Along the Platte, and south of that river, the bones of the mastodon have already been discovered, and many others may be found, commonly on the beds of streams. Along the banks and beds of all streams, rich treasures of fossil bones may be looked for; also, in all caves, peat-bogs, alluvial soil, marl-pits, fissures in rocks, etc. The wonderful region of the Mauvaise Terres, rivals even the celebrated Paris basin in the beauty, variety, and abundance of its vertebrate fossils, and the unknown region of the Black Hills will furnish many things rare and valuable.

It is said that Florence, when inhabited by the Mormons under the name of "Winter Quarters," had some seven thousand people, but the houses are now in ruins, and the city now consists of only two frame houses and some log cabins.

A party who recently visited Tekama, the "Nebraska Stock Company's" town, sixty miles northwest of Council Bluff, found a gentleman "locating a claim," whom they took along, and discovering on the Sabbath that he was a Methodist preacher from Indiana, assembled in "the large tent" for public worship, when the following text was taken: "But Caleb, my servant, because he had another spirit, him will I bring to the promised land, and he and his seed shall inherit it forever."

The *Palladium* announces the arrival of a gentleman who has been a heavy contractor in several States, having been engaged on the Erie Canal Enlargement, the Buffalo Ship Canal, the Northern Canada Railroad from Toronto to Lake Superior, and the Ohio and Mississippi Railroad. The same paper posts him as a candidate for Representative! He intends to labor for a Pacific Railroad up the Platte to the South Pass. Nine counties are set off in Nebraska, namely: Richardson, Forney, Pierce, Cass, Douglas, Omaha, Washington, Burt, and Dodge. Three of them have two precincts, or places of voting. The Otoe and Omaha Mission School is about to be transferred to the Iowa and Sauc Mission, near the northern line of Kansas, under the charge of the Rev. S. M. Irvin.

VIATOR.

NEGRO HIRING.—The *Tobacco Plant* states that negroes were hired in Clarksville on Christmas day at almost unprecedented rates, owing to the strong competition. From $130 to $180 were the average rates for factory hands.

Communications.

WESTERN RESERVE COLLEGE.—NO. VI.

RESIGNATION OF PROFESSORS.

THE resignation of four Professors in the same institution, in the space of six months, is an uncommon event, and one which needs to be accounted for. It is not strange that such an event should have arrested public attention, and that the friends and patrons of the College should have inquired anxiously for the causes. The resigning Professors were most sacredly bound to give the Trustees the reasons for the course which they adopted. In a matter so serious, and so deeply affecting the interests of a public institution endeared to many hearts, we must believe that they would give the *true* reasons and no others, and that they would not suffer any one to give other reasons in their behalf. These resignations are written documents, apparently prepared with care and deliberation, and certainly ought to be taken as the true index of the motives by which these men were governed. In endeavoring to satisfy the public in regard to these transactions, we have no better means than to present the documents themselves, and the circumstances connected with their presentation. It might be supposed, without examination, that a single cause produced them all, while further attention will show that each Professor had his peculiar reasons, modified by the relations which he sustained to the College. The reasons are not the same for the Professors in the Theological and Collegiate Departments, and there is occasion for giving them a separate investigation. The resignations of Professors in the Theological Department will be considered in this number.

The first is that of Professor Long, contained in the following communication to the Board of Trustees:

"GENTLEMEN:—I hereby resign my office as Professor of Christian Theology in the Institution under your care.

"I am induced to take this step for the reasons following:

"1. I can not think it right to receive a salary for instructing so small a number of students.

"2. It is understood that the income of the College is not sufficient to defray its expenses. This consideration, when united with the one which precedes, has great weight in my view. Providence seems to have determined the form in which retrenchment should be made, in the present condition of the Theological Department.

"3. The labor I am bestowing on a very few students, ought, as I think, to be expended where it could be useful to a greater number of persons.

"4. There has not been a day for more than ten years, when I have not been under obligations to the forbearance of my creditors. I wish to relieve myself from the humiliation of being unable punctually to fulfill my pecuniary engagements.

"Of my desire for your success in conducting the affairs of this College, no other assurance can be necessary than that which this communication furnishes. I hope you will believe I am still, as heretofore, your friend and servant. CLEMENT LONG."

"HUDSON, Oct. 1, 1851."

It may be observed that this resignation was in the hands of the President a month before the resignation of the Financial Committee, and could, therefore, have no connection with that event or its consequences. There was no especial occasion for it, except those to which it refers, and it ought to be received as the honest, conscientious judgment of the Professor, after a connection with the College for eighteen years, and a full acquaintance with its interests. The first reason is, the small number of students. The catalogue for that year presents 8 Theological Students, two of whom were tutors. Of the eight one was a licentiate, two were in the third year, two in the second and three in the first. Professor Long, lecturing to the middle-class, could have but two students, and it is remembered that much of the time he had but one. Professor Day's class was no larger, and, instead of reading his lectures, he sometimes handed them over to be read in private. Professor Barrows' exercise was often omitted because there was no one in attendance. *The number of those who had received instruction* in the Theological Department during 20 years was 96. Since the organization of the department in 1836, the number was 90, of whom 50 were in attendance three years, 22 for two years, and 18 for one year. This is equivalent to the instruction of 73 students for three years, and one for one year. In these 16 years the College paid to Professors in this department $28,700, which is nearly equal to $400 for three years' instruction to each student. If the number of students in attendance was eight, as at the time of Professor Long's resignation, the cost for the education of each student would be $787 50. It was this state of things which troubled his conscience, and led him to say that he "did not think it right to receive a salary for instructing so small a number of students"—a state of things which could only be justified by prospective considerations.

Professor Long takes for granted the necessity for retrenchment which has already appeared. He thinks the indications of Providence show that it should be made in the Theological Department. The students were not only few, but were constantly decreasing. From 1847–8 to 1851–2 the summary was 23, 22, 19, 14, 8—a gradual diminution of nearly two-thirds, notwithstanding the greatest exertions to keep the number good. The talent and energy of three men devoted to the department could not prevent a constant decrease. No one will fail to appreciate Professor Long's desire for a more extended field of usefulness. The last consideration adduced, that of a private nature, will be understood when it is known that his claim on the College amounted to nearly $1,000, and that his debts, some of them of long-standing, were not far from the same sum.

The resignation of Professor Long was received with regret and anxiety by the members of the Faculty and the Board. It was foreseen that, in the existing circumstances, his withdrawment would cripple, and perhaps for a time suspend, the Theological Department. Its influence would be unfavorable upon the students remaining, and it might be difficult to fill the office. Efforts were therefore made to remove the difficulties presented by Professor Long, and induce him to withdraw his resignation. In the adoption of these measures, we recollect but one dissenting voice. Mr. Sill expressed a willingness to accept the resignation of *any* member of the Faculty, till the necessary retrenchment was made.

The resignation of Professor Long was presented to the Board at a special meeting before referred to, October 29, 1851. A communication was also presented from Professors Day and Barrows, the other members of the Theological Faculty. In this they say: "The extreme embarrassment

of the Trustees in relation to the Theological Department are here inserted.

"The original and prominent design of the founders of this College, was the establishment of an institution for the education of young men for the Christian ministry. To this their efforts were directed; for this their united prayers were offered.

"To supply the young and increasing churches on the Reserve with a pious and educated ministry, was with them a great object. With this was connected the supply of other portions of the great West, and an answer to the calls from foreign fields.

"We regard this department as vital to the College. A suspension of it would, in an alarming degree, embarrass, and perhaps prevent the endowment of the College. Further collections it would be very difficult to make, and the existence of the whole institution would be endangered. It would be a loss of moral power, causing a revulsion in the public mind not easily to be overcome.

"This department we also regard as vital to the interests of the churches on the Reserve. If it be suspended, from whence will pastors come to occupy this field? The answer is obvious. The interests of Zion, of evangelical religion, of enlightened piety, all rise up, and say, this department must be sustained. Its beauty as a whole must be preserved, so as to attract young men to its halls of instruction.

"The Theological Seminary of this institution is a cherished object with the Trustees, and no effort shall be wanting on their part to continue and increase its usefulness. It is supplying the churches with pastors, it is giving character to the ministry on the Reserve, it is raising up able and stable men, it has accomplished a large amount of good, and is destined as we hope to continue and flourish and do good on an increasing scale as long as the world stands.

"It will doubtless, like other institutions of the kind, have its seasons of depression. Such seasons must not be regarded as presenting the criterion by which to judge of the importance of the institution, or of the importance of the stated, patient, and persevering labors of its instructors. They are putting into operation agencies and influences which will favorably and powerfully effect Zion and the world, long after these loved instructors have entered into their rest.

"JOHN SEWARD, Chairman."

The report of the Committee was adopted, and communicated to Professor Long, and by their recommendation, the following minute was entered upon the records of the Board:

"The Trustees, having taken into consideration the resignation of Professor Long, hereby express their deep regret that he should feel himself compelled to take a step so inauspicious to the prosperity of the Theological Department of this institution, and their strong desire that he would continue at a post which he has so ably and satisfactorily filled.

"They earnestly hope he will withdraw his resignation. If he should not, they request that he will continue his services till the close of the second term. The Trustees will do all in their power to remove the reasons which he has assigned for his resignation."

According to request, Mr. Long remained till the close of the Spring term, and it was hoped that if his pecuniary difficulties were removed, he would consent to withdraw his resignation. There was but little apprehension in regard to the future payment of his salary. His Professorship had been endowed and designated as the Storrs Professorship. On this, only $2,650 remained in the hands of the donors, and they were paying annual interest. The remainder had been collected, and was in a state of productive investment. The immediate difficulty was to pay the amount due him, and thus enable him to cancel his own liabilities. At the earnest solicitation of Professor Day, the President removed this difficulty. Though seriously pressed by his own indebtedness, he gave his individual notes to Professor Long's creditors, and with money raised from his own resources, cancelled the claims of Mr. Long upon the College, and received from the College such assets as would not be available to Mr. Long. In these circumstances, the Professor consented to withdraw his resignation, but his return was prevented by the troubles which grew out of the resignation of the Financial Committee.

To fill this Professorship is now the greatest want of the College. Not that a man is needed simply to deliver lectures to a class of theological students. But let him fulfill the original design of the founders of the College, and perform such duties as were performed by President Storrs, the first incumbent of this Professorship. Let him supply the pulpit of the chapel on the Sabbath as the pastor of the College congregation; let him teach religion by doctrine and example to all the students; let him give instruction in Natural Theology, Evidences of Christianity, and whatever else is appropriate, to the College classes, and in Systematic Theology to such young men preparing for the ministry as may be in attendance.

It is in place to consider the remaining resignation in the Theological Department, and the reasons for it. That of Professor Barrows is as follows:

"To the Trustees of the Western Reserve College.

"GENTLEMEN:—I herewith respectfully tender to you my resignation of the office of Professor of Sacred Literature in the Institution under your control. My reason for this measure is, that the present financial prospects of the Board do not, in my judgment, warrant my continuance.

"Very respectfully,
"Your obedient servant,
"HUDSON, Feb. 28, 1852. E. P. BARROWS."

In a letter to the President, December, 1852, Professor Barrows says: "My reasons for resigning are on file, and they, and no others, are to be taken as the true reasons." We are therefore precluded from looking beyond the resignation itself for the cause. In another letter, he says: "Mine was a *bona fide* resignation." A conscientious regard for the financial prospects of the Board must therefore be regarded as the *only* motive for his resignation. His interpretation of the leadings of Providence differs from that given three months previous, when Professor Long resigned.

Facts pertaining to the funds in general have already been presented. The relation which Professor Barrows sustained to the funds will readily appear. His salary was never greatly in arrears. He could not permit it to be so, and his associates consented that he should be paid if they were not. On Jan. 1, two months before his resignation was tendered, there was due him $269 49. At the same time he was indebted to the College for his dwelling-house, $900. When the Permanent Fund was raised, it was understood that his support was to come from subscribers within the limits of Huron Presbytery. We are not aware that there were any written engagements whereby the notes of subscribers within those limits were restricted to a particular object distinct from other portions of the Permanent Fund. They were generally payable in 1855, with interest annually from Jan. 1, 1850, so as to furnish a salary from that date. They amounted to $10,000, and were spoken of as constituting the Judson Professorship of Sacred Literature. In the records of the Financial Committee, July 9, 1850, we find the following resolution:

"*Resolved*, That Mr. Latimer be requested to take the notes and papers relating to the proposed Judson Professorship, collect and consolidate them as he may judge best, and invest the same by and with consent of Financial Committee."

It was understood at the time that Messrs. Latimer and Newton, the latter of whom was the agent in raising this fund, would make the collections, and be responsible for Mr. Barrows' salary. It is believed that he was accustomed to write to Mr. Latimer when in need of money. If there was any deficiency in the payments of the salary, it resulted from some delinquency with the subscribers or collectors in that quarter. Possibly they were not fully aware how indispensable was full and prompt payment in this case. Subscription-notes should be made payable at an early day, and be collected when due, and safely invested, in order to be fully reliable. The Trustees *must* insist on the payment of the notes of this Professorship as *preliminary* to another appointment. Only $1,325 of the principal has yet been paid.

Professor Barrows' resignation was presented at the meeting of the Board, March 2, 1852. It was not given to the President as is usual in such cases, but was sent to Mr. Newton with instructions to present it in case the Financial Committee was not restored. This Committee, as we have before stated, refused to serve, and their resignation was necessarily accepted. Immediately upon this, Mr. Newton presented Mr. Barrows' resignation, and stated the instructions he had received. The resignation, though "*bona-fide*," and based *solely* upon a regard for "the financial prospects of the Board," was allowed to be used instrumentally to sustain the position of the Financial Committee, and promote their reappointment. Enough has been said to show where the responsibilty of this resignation rests. It was accepted at the following meeting of the Board.

At the next commencement, Messrs. Barrows and Long being absent, the duties of presenting the annual report of the Theological Department devolved upon Professor Day. In this report, he attributes the depressed condition of the Department to four causes, the dearth of revivals, and the consequent low state of piety in the churches; the indifference of churches in regard to a supply of ministers; the pecuniary embarrassment of the College, and the want of a more distinct organization of the Department. Under the last head, he urges the more absolute withdrawment of the Theological Faculty from the cares of the College—a more complete separation of the Theological students from the Collegiate, and a greater degree of independence in their exercises and examinations. He refers to the need of a more exclusive occupation of rooms on the part of students, and of lecture-rooms by the Theological Professors. He adds, "It were much to be desired, indeed, that distinct study-chambers and dormitories could be provided. If, in any way, means could be secured for furnishing them, without conflicting in any manner with the effort to increase the general funds of the institution, it would be the most decisive step that could be taken for drawing the sympathy and patronage from other fields. Should the attempt to secure them be designated as a bold one, it might be questioned whether the richness of the prize, and the usual rewards of a prompt and resolute effort would not vindicate it before even a cautious and prudent judgment." However desirable in itself, or in the estimation of Professor Day, a separate Theological building might be, we had no funds for its erection, and we could not think of entering upon so bold a measure until the means were at our control.

The Trustees would have had no serious objections to the distinct organization of the Theological Department so often urged by its Faculty, provided the amount of funds and the number of students had justified such an arrangement. But with limited means and few students, they are constrained to adhere to the original plan of the Institution. In future appointments, they must seek for those who will be willing to teach the same or like branches to either Collegiate or Theological classes, as the interests of the Institution may require. We have the consent of the donor to such use of the Professorship of Sacred Rhetoric. Heman Oviatt, Esq., one of the founders, and for seven years a Trustee of the College, was well acquainted with the design of the Institution, as having in view a preparation of young men for the ministry. If they were instructed with reference to that end, he was not so particular as to the stage of their education in which they received the instruction of the Professor upon his foundation. To guard against any misunderstanding, he sent the following communication to the Board of Trustees:

"Whereas, the property I have given to endow the Professorship of Sacred Rhetoric in Western Reserve College has not until recently yielded as much profit as was anticipated, and yet the Trustees have sustained a Professor at an annual expense of $700, and whereas in the present state of the College, and the prospect of a small number of students for years to come, it is desirable to use all reasonable economy in an effort to revive and carry on the College, I am wishing, and it seems to me desirable, that the Professors in the Theological Department should give instruction in the Collegiate Department, as the exigences of the College may require. And I hereby express it as my desire that the Professors on my endowment give such instruction in the Collegiate Department.

"HEMAN OVIATT, Sen.

"RICHFIELD, April 19, 1853."

The resignation of Collegiate Professors are yet to be considered. PRUDENTIAL COMMITTEE.

TITLES OF RESPECT.

ORIENTAL nations have ever used the most extravagant language of adulation when speaking of their kings, and the monarchs themselves have been the greatest of earthly boasters. In early ages the gods walked with men on the earth, and associated with them in war and peace. The Chinese have, from their resistance to change, ever remained in a state of national infancy. Their emperors still claim a celestial origin, and the people, in unmeaning bombast, predicate of them the attributes of the Deity. As we move westward with the current of history, both kings and subjects become more modest in their claims of preëminence. Some of the inscriptions upon the tombs and monuments of ruined cities, indicate the pride of the monarchs whose power and magnificence are commemorated. The Assyrian and Persian conquerors often style themselves individually "King of kings and lord of lords;" but in the ordinary intercourse of rulers and subjects, the common salutation was, "O, King, live forever." Then followed a laudatory description of his power and virtues. In Europe, adulation has been tempered with some degree of truth, though it has often been very ful ome and disgusting. At the present day, kings in their public proclamations, decrees and charters, use the plural number instead of the singular, styled by grammarians the "*pluralis excellentiæ*." Editors, reviewers, and sometimes authors, adopt the same style of expression. In aristocratic society in Europe, the grammatical relation of the pronouns has been entirely changed, and the first, second, and third persons have been confounded, and the plural number has taken the place of the singular. The Germans, in addressing a superior, use the third person plural instead of the second person singular. "*Wie befinden sie sich?*" "How do they find themselves?" is the common mode of respectful salutation. To use the pronoun "du," *thou*, would indicate great familiarity, or a want of respect. In speaking to a servant or a person of the lower orders, they often use the third person singular, as if it were unbecoming for a gentleman to hold any direct communication with a boor, or to speak to him as in any sense, an equal. The Italians, in their most respectful addresses, use the feminine pronoun of the third person singular. This has originated in their excessive regard for titles, such as "Your grace," "Your highness," "Your excellency," all which words are in their language, in the feminine gender. In England, two centuries ago, it was a great discourtesy to address a noble or gentleman with the pronoun "*thou*." The plural number was the only honorable form of address. Prisoners of rank, when publicly arraigned, were often insulted by the counsel or judges, by speaking to them as to menials, using *thee* and *thou*. So Coke insulted Raleigh at his trial, when argument failed. "All that Lord Cobham did," he cried, "was at thy instigation, thou viper; for I *thou* thee, *thou* traitor." The pronoun "thou" was also used in conversing with servants, inferiors, and low officials. This is seen in the words of illustrious martyrs and men of rank to their executioners upon the scaffold. Sir Thomas Moore said to the man who held the axe: "Pluck up thy spirits, man, an be not afraid to do thine office; my neck is very short, take heed, therefore, thou strike not awry, for saving of thine honesty." Fisher, the pious bishop of Rochester, said, under like circumstances, "I forgive thee with all my heart, and trust thou shalt see me overcome this storm lustily." So Raleigh said to his executioner, respecting his axe: "I pray thee let me see it. Dost thou think I am afraid of it?" This familiar form of expression, used to inferiors, was sometimes employed between equals, to indicate great friendship or intimacy. So love was wont to use the second person singular of the pronoun instead of the plural. This is seen in the letters of persons, high in rank, which have from time to time been produced in court at state trials. So poets and *literati*, formerly, and even at the present day, indicate their attachment to each other by this familiar form of address. This distinction between the singular and plural was so common in the days of George Fox, the founder of the Quaker Society, that this reformer made the usage a subject of special denunciation. He says: "When the Lord sent me forth into the world, I was required to *thee* and *thou* all men and women, without any respect to rich or poor, great or small. But oh, the rage that was then in the priests, magistrates, professors, and people of all sorts, but especially in priests and professors." In 1661 a book called "The Battledoor" was published by the Quakers, showing that in all languages *thou* and *thee* is the proper and usual form of speech to single persons, and *you* to more than one. It is marvellous that so silly a crotchet should have so exasperated the learned clerks and nobles; still, it was a subject of grave offense, and a gentleman thus addressed would often reply: "What, you ill-bred clown, do you *thou* me?" Yet, strange to say, in the prayers of these same men, the Deity was always addressed by the same pronoun. How very singular that *contempt* and *reverence* should be expressed by the same word! By the use of *thee* and *thou* in familiar discourse, George Fox hoped to convince people of the universal brotherhood and equality of all mankind. But men still cling to their titles, and still love distinction. Among the Greeks and Romans the singular pronoun was commonly used, as a compellative, among all classes. Such was the usual style of epistolary correspondence, and such the style of complimentary addresses in Rome, to the Emperors. Horace, in one of the most beautiful tributes of respect ever paid by a subject to a prince, says—B. IV., Ode V.:

"Lucem redde tuæ, dux bone, patriæ;
Instar veris enim vultus ubi tuus
Affulsit Populo; gratior it dies
Et soles melius nitent."

The later emperors, as their power declined, assumed more state, and required more solemnity and pomp when they were approached or addressed. They were sometimes styled and saluted as gods. Their subjects often used the titles, "Your Perpetuity," "Your Eternity." It appears, by a law of Theodore the Great, that the emperors at length added this to their titles. It reads thus: "If any magistrate, after having concluded a public work, put his name rather than that of '*our perpetuity*,' let him be judged guilty of high treason." The term "Augustus," assumed by the second of the Cæsars, was afterwards the common appellation of all emperors. The title of *illustrious*, previous to the age of Constantine, was confined to those who excelled in arts or arms. The titles, "Your Majesty," "Your Highness," "Royal Highness," "Serene Highness," "Your Grace," "Your Serenity," &c., originated in the dark ages. Sometimes it required several pages to enumerate a monarch's titles. This kind of display, however, is not peculiar to barbarian princes, nor those of the dark ages. Read the list of titles attached to the name of the Duke of Wellington, and observe the stars and ribbons that adorn the French and Austrian nobles, and it will become apparent that the love of rank and honor has not diminished with the increase of knowledge.

"And never yet was title did not move;
And never eke a mind that title did not love."

OUGHT OUR SLAVES TO BE TAUGHT TO READ?

THE affirmative is argued by the author of the address before the Abbeville Bible Society at its recent anniversary; we are on the negative. As far as our means of information extend, the advocate has entirely misapprehended the grounds of that legislation which "enacts that slaves shall not be taught to read." He has moreover simply attempted to disprove the negative of his proposition, forgetting that the affirmative is without proof. We might here rest our cause, and wait for the affirmative to be argued; but we insist that the laws in question are imperiously demanded by a regard to public safety; not because "slavery is most compatible with a state of profound ignorance," but because instead of reading the Bible, slaves would have placed in their hands those "other documents, books and papers" inculcating insubordination and rebellion, and thus placing the lives of our families in imminent peril. If with the ability to read you could impart true religion, or even a desire or disposition to read the Bible, the danger would be largely diminished. But if a judgment may be formed from the known conduct of white readers, we may reasonably conclude that the great majority of the blacks would prefer other books than the Bible.

Is there any great moral reason why we should incur the tremendous risk of having our wives and children slaughtered in consequence of our slaves being taught to read incendiary publications? Religion is as important to the slave as to the master—the soul of one is as valuable as that of the other—but is the ability to read essential to salvation? Is the reading of the Bible so important a means of grace, that to hinder a person from being taught to read it, is equal to his exclusion from the religion of the Bible? Is there no other means of preaching the Gospel except by the the printed page? The only answers which can be given to these questions will at once expose the fallacy which underlies the whole ground-work of the discourse referred to; and it is the same fallacy which gave direction to the action of the A. B. C. F. M. in relation to the Choctaw nation. Many very pious persons, many persons in possession of large stores of Biblical truth, were never able to read a single line in the sacred volume. Millions of those now in heaven never owned a Bible. To read is a valuable accomplishment, but it does not save the soul. But few persons, comparatively, are converted by their private reading, the word preached is the usual means of grace which the Holy Spirit blesses to the conversion of sinners. The press may aid the pulpit, but we must not give it preëminence over the heaven-appointed instrument for the salvation of men.

The author, we fear, has not yet taken much pains to inform himself upon many collateral issues he has raised in his address. He seems to be uninformed of the fact that the Scriptures are read in our churches every Sabbath day, and those very passages which inculcate the relative duties of masters and servants in consequence of their textual connections are *more frequently read* than other portions of the Bible. We are convinced that it is incorrect to say that the pulpit is silent upon this point, so far as it is a practical question in morals and religion.

We are amazed that any person should speak as our author has done in his last paragraph, who in the very declarations he makes shows himself so utterable unacquainted with church statistics. We say it without fear of successful contradiction, that there are more pious persons among the blacks than among any similar class in the world. Correct knowledge renders the "*rousement*" of his conclusion a very harmless affair.—*Southern Presbyterian.*

Literary Record.

CHRIST.—"The History of Christ, according to Inspiration, Chronologically Arranged in one consecutive Narrative, with the References." Published by Heath & Graves, Boston; and sold here by M. W. Dodd.

DAILY FOOD.—"The Daily Monitor; being a Portion of Scripture, an Anecdote, and a Verse of a Hymn, for Every Day in the Year." By Rev. John Allen, with an Introduction by Rev. E. N. Kirk. 24mo, pp. 219. Published by John P. Jewett & Co., Boston, and Jewett & Proctor, Cleveland. Sold by Carter & Brothers.

EXEGESIS.—"Examination of the Principles of Biblical Interpretation of Ernesti, Ammon, Stuart, and other Philologists. A Treatise on Figures of Speech." By Alexander Carson, D.D., late of Ireland. Published by Edward H. Fletcher, 117 Nassau street. 12mo, pp. 468.

MERRY.—"Merry's Museum and Parley's Magazine, edited by S. G. Goodrich, author of Peter Parley's Tales." Vols. 27 and 28, for the year 1854. S. T. Allen & Co., publishers and proprietors, No. 116 Nassau street. 8vo, pp. 380, with ever so many pictures.

DR. HAWKS.—"Romance of Biography, Illustrated in the Lives of Historic Personages," is the title of a series of volumes proposed to be issued by James S. Dickerson, (late Evans & Dickerson,) 697 Broadway, and Crosby & Nichols, Boston. The first volume of the series is "Richard the Lion-Hearted." 12mo, pp. 273, with frontispiece.

MRS. SOUTHWORTH.—"The Wife's Victory, and other Nouvellettes." By Mrs. D. E. N. Southworth. Published by J. B. Peterson, Philadelphia, and sold by Bunce Brother, New-York. 12mo, pp. 366. Stated in the preface to be the very first essays in writing for the public of the authoress who has now grown quite famous.

DICKENS.—"The Seven Poor Travelers." Dickens' Christmas story, from "Household Words." Published by J. A. Dix, 10 Park Place.

LAST OF THE POPES.—"The Judgments of God upon the Nation. Pius Ninth, the last of the Popes." Published by Edward H. Fletcher, 117 Nassau street. 12mo, pp. 135.

PENRY.—"John Penry, the Pilgrim Martyr, 1559-1593." By John Waddington, author of "Emmons." Published by W. & F. G. Cash, London. 12mo, pp. 284.

SCHILLER'S WORKS.—The children of Schiller are endeavoring to obtain from the Prussian Chambers an extension of the copyright of their illustrious father's works. Their copyright is already secured till 1858, and they pray that the term may be extended twenty years.

ALBERT SMITH.—This agreeable writer has presented 10,000 volumes of books, of light reading, to the army in the Crimea.

CHEVALIER BUNSEN.—The *Gazette de l'Academie*, of St. Petersburgh, states, that the Chevalier Bunsen continues to reside in retirement at Heidelberg, and has just sent a new historical work to his publisher.

CHARLES DICKENS.—This gentleman having been recently elected Hon. President of the *Literary, Scientific, and Mechanics' Institution* of Reading, inaugurated his connection with the Society by reading his *Christmas Carol* in presence of 1,000 of the members and their friends.

AMERICAN STUDENTS AT BERLIN.—There are thirty Americans in Berlin, Prussia, attending the lectures of the University.

GERMAN LANGUAGE IN HUNGARY.—The Austrian authorities have ordered that in future, all legal procedure before the Courts in Hungary shall be conducted in the German language.

Religious Intelligence.

CRANE.—Rev. Oliver Crane, late missionary to Turkey, having been obliged to remain in this country by the illness of his wife, has accepted a call to the Presbyterian church in Huron, N. Y.

HALL.—Dr. Hall, of Springfield, has been appointed President of Miami College, and will accept. There has been some opposition, on grounds which we have not fully learned, but it seems to be regarded as threatening nothing serious.

SCOTT.—J. W. Scott, D. D., some twenty years Professor in Miami College, and late President of the Oxford Female Institute, has been appointed President of the Western Female Seminary. The *Hamilton Intelligencer* says: "Dr. S. has long been known in this community as one of the most successful of educators, and a high-toned Christian gentleman. Hundreds of pupils, both male and female, now occupying the highest positions in society, can attest his high qualities, both as a gentleman and a teacher."

PHELPS.—Rev. Winthrop Phelps, formerly of Curtisville, was installed as pastor over the Congregational Church and Society in Monterey, on Wednesday, Dec. 27.

SMITH.—Rev. L. Smith, who was recently a missionary in New-Mexico, has accepted a call from the First Baptist Church in Trenton, N. J., and entered upon his duties on the first Sabbath of this month.

DAY.—Rev. Prof. Day, of Brown University, has decided to accept the call of the Broad-street Church, Philadelphia, vacant by the removal of Rev. Dr. Burrows to Richmond. Many will regret that circumstances connected with the health of Mrs. Day, induced this decision rather than an acceptance of the call to Cambridgeport, which was also extended.

MINER.—Rev. N. W. Miner, of Peekskill, N. Y., has received an invitation from the Baptist Church in Springfield, Ill., to become their Pastor.

REV. HENRY DURANT, formerly of Byfield, has become principal of an academy at Oakland, California, which is to be enlarged to a college.

CURTIS.—The Trustees of the First Presbyterian Church, at their annual meeting on Wednesday evening, added five hundred dollars to the salary of the pastor, Rev. H. Curtis, making the whole amount two thousand dollars.—*Chicago Evan.*

THEOLOGICAL SEMINARIES.

UNION THEOLOGICAL SEMINARY, N. Y. CITY.—We have received the catalogue of this institution. It shows in the Senior class 26 students, in the Middle 32, and in the Junior 38, making in all 96; also, resident licentiates 2. Three are from the old world, two being from Turkey, and the other from Greece. A Choctaw, also, is numbered among them. The New-England States furnish 18 students, New-York 44, and the States west and south of New York 31.

$250,000 have been received by the Collegiate and Theological Society of the West, since its organization, eleven years ago, exclusively from the East, and a still larger amount has been raised at the West. It has been the means of bringing eleven very important institutions of learning from a state of feebleness and despair to that of vigor and permanence.

THE sum of $50,000 is now being raised to endow the Episcopal Theological School of Virginia. This institution has given a Bishop to the Diocese of Louisiana, and missionary Bishops of China and Africa, has furnished clergymen for every Diocese in the Union, and has sent forth all the American Episcopal missionaries now in foreign lands.

THE annual catalogue of the Theological Seminary at Andover for 1855, contains a list of 110 students, viz.: 9 resident licentiates, Senior class, 29; Middle class, 35; Junior class, 31.

PRINCETON THEOLOGICAL SEMINARY.—Their annual catalogue just published, shows the following number of students in attendance. In the Senior class, 42; in the Middle, 33; in the Junior, 34; resident Graduates, 6. Total, 115.

IN the Western Theological Seminary, we learn that there are in the several classes, 49 students; in New Albany, 20; in Danville, 39.

THEOLOGICAL SEMINARY AT COLUMBIA, S. C.—We learn from the *Southern Presb.* that a meeting of friends at the Seminary was held on the 11th, at the residence of the Rev. Dr. Kirkpatrick, at the close of which the subscriptions amounted to $10,000, including $1,400 obtained outside of Charleston. Rev. Dr. Adger was requested to take charge of the subscription.

REV. H. BANGS, in a communication to the *Advocate and Journal* of December 7th, on the Wesleyan University endowment fund, Middletown, Conn., has the following announcement: "Twenty thousand dollars more, and the whole $100,000 are secured. One gentleman in Boston subscribed $15,000. I wish, in my soul, that some one person, of a large purse, and a larger heart, would come forward, of his own accord, and outdo him, and let the world and the churches see that we have some noble men here as well as elsewhere. If some one would start up and take this $20,000, and endow a professorship, it would revolutionize the whole community in regard to giving, and carry his name down to posterity with honor. It would be a bright page in our history."

RETIRED.—Rev. Mr. Randall, retires from the editorship of the *Christian Witness* after a service of ten years. His valedictory claims, and truly, the credit of an editorial course which has been independent, and kindly, and which enables him to retire from his honorable seat without leaving any hard memories behind him, or feeling that an apology is due from him to others.

LITURGY.—The following we find in the *N. Y. Recorder*. "The use of a liturgy is not confined to the Episcopal Church, but is, or being adopted by several branches of the Christian Church. As a Baptist, the writer of this article, for more than nine years, has been in the use of a form of prayer—in the family worship, requiring vocal responses—and in the pulpit on the Sabbath, using, with but slight variation, the same prayer, Sabbath after Sabbath.—*Obs.*

THE Second Presbyterian Church, under the care of the late Rev. Dr. Spencer, has given a unanimous call to the Rev. Professor Green, of Princeton Theological Seminary, to become their pastor. Whether or not Prof. Green will find it consistent with his duties to the Church at large to yield his present position, we rejoice that the congregation has so speedily and unitedly agreed upon a pastor, to succeed the late lamented Spencer.—*Obs.*

ORDINATION.—James B. Miles, of Worcester, was ordained last evening as pastor of the First Congregational Church, Charlestown. He is a young man, and we believe a graduate of Andover. Rev. Mr. Kirk preached the ordination sermon, and the other ceremonies were conducted by various clergymen of the vicinity. A very full congregation was present.—*Boston Bee*, 3d.

SMALL COLLECTIONS.—The *Louisville Herald* states that the collections of the Old School Presbyterian Board, are fearfully small, and that almost every church visited by the agents is trying to put them off, and when collections are made, they fall below those of previous years. These are sad betokenings for the missionaries, for the feeble churches, and more than all, for the churches that the Lord hath blessed with comparative abundance. Home missionaries whether of the Presbyterian Board or the American Home Missionary Society, are most self-denying men—and if left to suffer, Christ suffers in them.

FOR SLAVES.—Bishop Meade proposes a plan for the instruction of slaves in the South. He would have a book of selections from the Bible, suited to that class of men, and accompanied by simple, practical comments. If the present Bible is not adapted to the work for which it was given, why not drop it wholly and get up one consistent with modern notions? It would be more respectful to the good old book than the plan proposed.

LOWELL.—Rev. Dr. Child, pastor of the First Congregational Church, Lowell, and Rev. Mr. Darling, pastor of the Appleton-street Congregational Church, in the same city, have asked to be dismissed from their respective charges. Dr. Child is to be settled over the Congregational Church in Castleton, Vt. These resignations make three vacant pastorates among the Congregational Churches in Lowell; the High-street Church not having settled a pastor since the resignation of Rev. Mr. Towne, several months ago.

THE English Church Missionary Society, it is said, has an annual income of £120,000, or about *half a million* of dollars. Its mission agents now include about 290 Europeans, exclusive of their wives, spread over its stations, north, south, east and west, all over the heathen world; its native-born cathechists amount to 1,000; its communicants number near 16,000, and its scholars near 50,000.

STREET.—Rev. Thomas Street, of the Columbia Presbytery, has been called to the Green Hill Presbyterian church, Philadelphia.

HARTFORD.—The present house of worship of the First Baptist Church in this city, (says the *Christian Secretary,*) was sold last week for twenty-eight thousand dollars. The purchasers are Messrs. Bamberger & Rosenblat, Jew merchants. They contemplate making a splendid store of it, two stories in height, with an open space on the second floor, thus connecting the two stories. The church (Dr. Turnbull's,) are to retain possession of the house till January, 1856, and if their new house is not completed by that time, they are to have the use of the large lecture-room until the new house is completed.

CANADA WEST.—There has been quite a good work of grace in some of our Canadian churches. At Bloomsburg, Elder Stothart has recently baptized thirty. At Forestville, where Elders M'Dorman and Williams have been laboring for a few days past with good success, eighteen have been added by baptism. In First Houghton Church, six have been received by baptism, and there is a good prospect in old Townsend. Last Sabbath, Elder Owen buried two candidates in the likeness of the Savior's death. May the good-begun work go on till the earth is full of the glory of the Lord!—*Recorder.*

ASCENSION ISLAND.—Letters from Messrs. Sturges and Gulick, dated March 17 and April 3, were received December 11. A letter of later date was received in August last. The missionaries mingle freely with the people in their excursions, and find them every where accessible and respectful. "We believe them to be capable of rapid and high improvement. All they want is a motive; and this, we think, will come when the Gospel takes hold of them." The native religion has but a feeble hold, "nothing but indolence and vice opposing," but these oppose strongly. War continued upon the north side of the island, and several bloody battles had taken place. Of language, Mr. Sturges says, "Whether the English or native is to prevail, is not yet certain; but it is certain that the latter and purity can never travel the same road. They have sounds to represent all the bad; but their vocabulary is as barren as are their hearts, of all the good."

A LETTER to Dr. Durbin states, that all the missionaries connected with the Methodist Episcopal Church in China will probably withdraw from the empire by the close of the present year.

CHINA.—The "*Spirit of Missions*" for Dec. says: "The last mail brings advices from Bishop Boone, dated Shanghai, 13th July, the tenor of which goes to strengthen the apprehensions which have, of late, been excited as to the tendencies of the present insurrection. The whole seems to be given up to the wildest and most deplorable anarchy, under rulers whose partial knowledge of the truth seems only to have added fuel to fanaticism, and who, at the same time, seem to be indisposed to any further friendly relations with foreigners. We have been slow to admit this view of the case, for there had been much in previous events to inspire hope; but recent developments have tended greatly to shake this confidence."

CHRISTIANS IN MADAGASCAR.—In the chief city of Madagascar and its immediate vicinity, there are a thousand persons who are known openly to be the disciples of Christ. These all regularly attend divine worship on the Sabbath and during the week, sometimes by day and sometimes by night. Besides these, considerable numbers are known in other places. Many of them are judicious and prudent men, holding very important offices on account of their acknowledged integrity. During the long-continued persecution, at least a hundred persons have suffered death, besides a still larger number, who are loaded with chains or living in exile. Notwithstanding the unfavorable circumstances, the number of converts continues to increase, and persons of high rank and noble birth are among the most zealous Gospel laborers.

BALTIMORE.—A correspondent in Baltimore of the *New-York Advocate* writes thus: "We have now in this city, including white and colored, English and German, forty churches and chapels, with thirty-one effective itinerant preachers, beside our much-loved Bishop Waugh and two presiding elders. If you add to this between sixty and seventy local preachers, you have the ministerial *personnel* of the Methodist Episcopal Church in Baltimore City."

INSTALLATION AT SACO, ME. — Rev. Francis B. Wheeler, late of Brandon, Ct., was installed pastor of the First Congregational Church in Saco, on Wednesday, the 6th inst. The services were as follows:—Invocation and Reading of Scriptures, by Rev. J. Raker, of Kennebunkport; Introductory Prayer, by Rev. H. S. Carpenter, of Portland; Sermon, by Rev. J. W. Chickering, of Portland; Installing Prayer, by Rev. C. Hurd, of Fryeburg: Charge to the Pastor, by Rev. G. W. Cressey, of Buxton; Right-Hand-of-Fellowship, by Rev. S. M. Gould, of Biddeford; Address to the People, by Rev. L. Loring, of Biddeford; and Benediction by the Pastor.—*Com.*

BAPTISTS IN NEW HAMPSHIRE. — The proceedings of the New-Hampshire Baptist State Convention held at New-London in October last, have been received, from which we learn that there are in the State 96 churches, 57 ordained ministers, 1 licentiate, and 8,229 communicants. The numbers of Baptisms reported is 253. Contributions to benevolent objects reported are as follows: To Foreign missions, $271 94, and to all other objects $1,674 04: total, $1,945 98.

Domestic Summary.

TO LAWYERS.—The St. Paul (Minnesota) *Pioneer* contains the following advertisement:

"One hundred able-bodied lawyers are wanted in Minnesota to break prairie lands, split rails, and cord wood. Eastern and southern papers please copy."

POST-OFFICE ROBBERIES.—The secret agents of the Post Master-General have done a brisk business lately. Within the last two months, something like twenty mail robbers have been arrested in different parts of the country, and about half of them have been tried and condemned to imprisonment.

AN ALARMING WOMAN.—The Wheeling *Argus* states that a white woman of that city has lately been twice committed to jail for ringing the fire alarm-bells. This devilry is not perpetrated for sport, but, as the woman boldly alleged before the Alderman, in order that she might obtain lodging and sustenance in the jail, at the city's expense.

THE ARMORY AT HARPER'S FERRY.—We learn that the President has nominated to the Senate Henry W. Clowe to be Superintendent of the Armory at Harper's Ferry, in conformity with the provisions of the law passed at the last session excluding military men. Mr. Clowe, we are informed, is a practical mechanic, of much experience in the manufacture of arms.

ROBBERY.—The Zanesville (Ohio) *Aurora* says: "A few weeks since a gentleman was passing through this State from Virginia to Kentucky, with two negro boys, slaves. A writ of habeas corpus was taken out, and the boys brought before Judge Delong, of Guernsey county, who, on the hearing of the case on the 21st Dec., decided that the boys were free; that a citizen of a slave State, in passing to another slave State, had no right to bring his slaves into that State. He further decided, the boys had no right to elect to proceed with their master, but being minors, he appointed a guardian for them."

ALBANY, JAN. 3.—Considerable excitement is brewing here in consequence of the following transaction, which will be fully exposed in to-morrow morning's papers.

Mrs. Parmalee, the wife of the Mayor, visited the Alms-house on Sunday last, and distributed a variety of little books on religious subjects among the orphan children there. In the evening the fact came to the knowlege of the Catholic priest, who instructed the teachers to destroy the books. Four men, who had been appointed teachers by the influence of priests, went to the schools, seized all the books, destroyed many of them, and, it is said, punished some of the children who cried at their loss. It is thought that when the facts become more thoroughly known through to-morrow's papers, the excitement will greatly increase.

FLOUR.—As the principle of gluten lies immediately on the inner surface of all cereals, families are recommended to use *coarse ground* flour in preference to the finer qualities. Such flour will be found most healthful and nutritious, best adapted for the formation of sound bone and muscle, and, in addition, can be purchased at a cheaper rate than the "fine and extra fine" millings. A scientific writer states that our teeth would last much longer and be far sounder, if we would but use the coarse ground flour.

THE CRIMES AND CASUALTIES OF 1854.—From the tabular statements of the past year we gather:

The total amount of property destroyed by fire in the United States during the year just closed, is estimated, in round numbers, at twenty-five millions of dollars.

The number of persons whose lives have been sacrificed by burning buildings, is put down at one hundred and seventy-one.

There have been one hundred and ninety-three railroad accidents, killing one hundred and eighty-six persons, and wounding five hundred and eighty-nine.

There have also been forty-eight steamboat accidents, killing five hundred and eighty-seven persons, and wounding two hundred and twenty-five.

During the year six hundred and eighty-two murders were committed, and eighty-four persons were executed. In the State of New-York alone there were seventy-four murders and seven executions, and in California sixty-four murders and fifteen executions.

CONNECTICUT.—Three New-London vessels lately obtained thirty thousand seals in the Ochotsk Sea, and together with the oil they secured in the voyage, their cargoes were valued at $130,000. One of these vessels was absent from San Francisco less than six months, and yet her cargo is valued at $60,000.

ILLINOIS.—Private dispatches announce the election of an Anti-Nebraska Speaker in the Illinois Legislature, by sixteen majority. This, it is considered, settles Gen. Shield's defeat for reëlection to the Senate.

TEXAS.—Governor Pease has advertised in the *State Gazette* that he will re-let the contract for building the Pacific Railroad, Messrs. Walker and King having failed to comply with the terms of the contract. Sealed proposals will be received at the office of the Secretary of State, until the first day of May, 1855.

KANZAS.—We have received a call from a gentleman who has just arrived from Lawrence, K. T. He says the settlers at that place are comfortable, contented and happy. *Three papers* are soon to be established there, all of which will go for making the State free from slavery. Gov. Reeder is popular with the anti-slavery people. He is going to have the census taken and a registry made, and will do what he can to secure a fair expression of opinion when the election of a Territorial Legislature is held.—*Boston Telegraph.*

A NOVEL ENTERPRISE.—The bark Emily Banning, of Wilmington, Delaware, now at the Atlantic dock, Brooklyn, is receiving on board three of the Nautilus Submarine Company's diving apparatus, etc. She is to sail in a few days for the Pacific Ocean, on a pearl fishing expedition. It is said that she has been fitted up at a heavy expense, and in a thorough manner, by some enterprising gentleman, and with crews, officers, and divers of such a class of persons as to secure success in this new enterprise.

IRRUPTION OF PAUPERS.—The *Syracuse Journal* says, that on Wednesday a cargo

THE INDEPENDENT.

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The Independent.

NEW-YORK, JANUARY 11, 1855.

CHANGE OF TERMS.

SUBSCRIBERS will please notice the change in our terms of subscription, as published on our first page. We shall adhere strictly to these rates. All who wish the paper for two dollars a year, will therefore please renew their subscriptions as soon as expired; as, if payment is delayed until the end of the year, the price will be *three dollars*.

RECEIPTS.

SUBSCRIBERS are respectfully informed that owing to the great press of business in the publishing office, usual at this season of the year, some little delay in the acknowledgment of remittances is unavoidable. Receipts will be sent for subscriptions as fast as possible, and we hope our friends will grant us the necessary time.

SPECIAL NOTICE.—Subscribers, in writing to the publisher, are requested to say whether the names sent are new or renewals. Also to mention their *Post-Office* and *State*. Many omit to do this.

OPPORTUNITIES.

IT would be an instructive study to observe how much of the discipline to which, by the wise appointment of God, all human beings are subjected in this life, consists of opportunities to be improved as they arise or to be lost beyond recovery. It is opportunity that gives to time its value; for opportunity is nothing else than *timeliness*, that which makes a certain hour, or day, or some other definite period, the special time for doing some certain thing or securing some certain result. Considered as mere duration, our life is like a vapor; considered as made up of opportunities, it is of infinite moment. The interest of life—the interest of each of the years that measure it—is in the opportunities which it offers, and which, as improved or neglected, are the points on which destiny turns. How much of all the regret with which we look back upon the past, is simply the regret of opportunities that were lost through ignorance, or heedlessness, or passion! How naturally does such regret mingle itself with almost every other sorrow,—as in "the child's first grief," when he begins to understand that his dead brother never will return, his sobbing cry is, "Would I had loved him more!" You think of many a dear face beneath the sod; and each sad memory is blended with the thought of opportunities that can not be recalled. You remember a day when, had you been more intelligent, more thoughtful, or more conscientious, you would have done that which would have placed you in another position—which would have surrounded you with other influences—which would have put you upon another career; and you whisper to yourself with a sigh, "Oh, had I seized that opportunity, how much more would my life have been worth to me, to those I love, and to the ends for which I ought to live." You look along the line of your past years; and however thankful you may be in the remembrance of the goodness and mercy that have followed you, of the joys that have gladdened your home, and of the love that has lighted your path, the thought of what might have been, had you been wiser to seize the critical moments of your destiny, comes over your retrospect like the shadows of a cloud;

"For of all the sad words, of tongue or of pen,
The saddest are these, 'It might have been.'"

In the foreground of the view when you survey your past, you seem to see that angel of the Apocalypse standing with the open word in his hand, to proclaim amid responsive thunders, (Rev. 10: 1, 6,) that all those opportunities are no more, and that what "might have been" can never be. The very nature of opportunity is that it never comes again.

GOD IN CHRIST OUR BEST GIFT.

THE times are not so hard with us as they were in Judea in the time of Habakkuk. His prophecy is full of the wail of distress—famine, sword, captivity; the insatiable hordes of the Chaldeans sweeping the land like evening wolves; taking every strong-hold; pouncing upon the defenseless inhabitants like the eagle upon his prey; filling the land with violence and blood; desolating the earth of its fruits and of its population, and gathering the people into captivity like the sand. The vine-clad hills are desolate; the fig-tree and the olive, withered by drought or hacked by the spoiler, forbear to yield their fruit; the cattle are swept away by murrain or famine, or are seized by the enemy; the whole land is ravaged and destroyed. Yet the prophet not only hopes in God, but *rejoices* in Him as the God of salvation.

What a ground of rejoicing in the midst of adversity, is given in the fact that GOD LIVES and REIGNS—the God of hope—the God of our salvation. Habakkuk does not set off his mercies against his trials; he strikes no balance-sheet of prosperity and reverses in temporal things; he takes no encouragement from better prospects; but he rests upon the simple fact of God's being and government; and declares that though every earthly good is swept away, and there is not a shred of material prosperity to hang a hope upon, *yet* will he rejoice in the Lord, and joy in the God of his salvation. And that is the lasting ground of rejoicing to which we should now turn; the only real *ground* of Thanksgiving in prosperity or in adversity, however multiplied may be the *occasions* of thanksgiving in the varying phases of outward events.

We are not under the rule of arbitrary forces, of capricious agents, of inflexible laws, or of a cruel dictator. Our calamities are not the torments of a malicious despotism; there is no Czar or Emperor upon the throne of the universe; the wickedness of government, or our own wickedness, may bring calamities upon us; but no selfishness is enthroned above the world. Did a Nicholas or a Napoleon send the drought, the pestilence, the fire, the storm, we might well give over hope; for such a power would know no principle or rule, but its own selfish gratification; it would hardly have a method in its madness; but to the cruelty of pride, of irresponsible power, of selfish ambition and lust, it would add the greater cruelty of caprice. Our consolation and our hope is, that above all the wickedness of men, above the wickedness of governments, above even our own wickedness, that needs to be chastised, and above the calamities that are sent to chastise it, is a God of unbounded power and unbounded love, whom even the winds and the waves obey, and before whom devils tremble. Therefore will not we fear though the earth be removed; though the mountains be cast into the midst of the sea.

The true ground of our hope and rejoicing is not that things look brighter in the commercial world; that a steamer reports money a little easier; that stock quotations are a little firmer, or that cotton or consols have recovered; it is not from any outward sources we can draw the deepest, holiest joy of a thanksgiving feast in the soul. It is that God reigns—the God of our salvation, in the perfections of his character, in the plenitude of his grace; and though crops fail, and ships are sunk, and towns are burnt, and stocks decline, and commercial ruin stares us in the face; YET will we rejoice in the Lord and joy in the God of our salvation. Whatever else is gone, God's unspeakable gift remains; the highest possible or conceivable expression of his love; the only sacrifice possible for God to make, and the utmost in the nature of being to endure. This unspeakable gift of salvation in Christ remains. And yet men pass this by as if it were nothing. They lost a house, a ship, a debt; they lose stocks, bonds, merchandise, friends; and bewail their lot as one of unmitigated calamity; while here is this gift, surpassing all others since the world began, this unspeakable gift, this salvation from sin and misery, neglected or cast away. If now the loss of outward good shall lead any to accept God in Christ, to seek salvation from sin through his atoning blood, then will this season be one of mercy; and in the midst of adversity a new song will be put into our mouth—*even praise to our God*.

THE AMERICAN TRACT SOCIETY.

ITS RELATION TO SLAVERY MUST BE CONSIDERED.

THERE has been for many years, in some quarters, a growing discontent with the position of the American Tract Society in regard to slavery. We have expressed our own dissatisfaction, incidentally, on various occasions, and with various degrees of emphasis. But as yet we have never entered upon any distinct and deliberate discussion of the somewhat complicated questions that present themselves to a candid mind in relation to the subject matter of this growing discontent. The time has come in which, as it seems to us, the discussion can no longer be postponed with safety, either to the Society, or to those greater and higher interests, in comparison with which, no human institution is of any account.

We do not enter upon this discussion without some consciousness of hazard to ourselves personally, and to the circulation of this journal. Of all the great institutions that have been organized and endowed in this country as the machinery of Christian zeal, the American Tract Society is by far the most to be respected for its power to counteract the influence and disparage the religious reputation and standing of whoever or whatever may obstruct its determined course. We do not refer to the power which it wields directly by its publications; for the Committee and Secretaries can not employ its presses against an obnoxious journal, or against the personal reputation and standing of an obnoxious editor or pastor. We refer rather to the greatness of the institution as a power in the religious world, and to the strength of its hold upon the Christian sympathies of so many churches. Its revenue and expenditure of more than $400,000 annually, nearly one-third greater than that of our greatest missionary institution,—the distinctive character and prodigious currency of its publications, and the *prestige* of its sanctity, are such that thousands of good people are ready to condemn without a hearing, and to disown as one of the wicked, any man who may venture to question any thing in the policy or proceedings of an institution so highly favored. And beside all this, when we intimate the hazard to be encountered in a free discussion of the policy and measures of this great institution, we have in mind the formidable fact that more than six hundred men, clerical and semi-clerical, are employed by the Committee, in all parts of the country, as colporteurs, superintendents, and general agents,—every one of them constantly corresponding with the Secretaries; and every one of them, in the circuit of his itineracy, the representative and organ of the central power at the Tract House. Let it be understood concerning any religious journal in this city that its influence is regarded at head-quarters as unfriendly or dangerous, and every one of "the six hundred" will, of necessity, believe that such a journal ought to be discredited and its circulation curtailed by all lawful means. We blame nobody for this. We make no complaint against the fact. Yet we do not forget what the fact is, and we would not have our readers forget it.

Our readers will understand, then, that it is no sudden caprice which moves us to the discussion of this subject. We take up the business deliberately, with a full sense of the importance of what we are doing, and not unmindful of what the consequences may be to ourselves and to our friends, the proprietors of *The Independent*.

What we are now writing is only preliminary to the discussion on which we propose to enter. All that we can now do within the limits which we have prescribed to ourselves, is to announce our purpose, and to explain the views with which we address ourselves to the performance of what seems to us a high and serious duty. We honor the American Tract Society. We thankfully acknowlege its great usefulness, and especially its usefulness in the Southern and South-Western States. We believe it is doing, indirectly, more than any other institution—more than could be done, directly, by twenty anti-slavery Societies—in the great work of teaching the slaves to read, and of raising them, with their masters, to that stage of civilization in which their emancipation will be an irresistible necessity. We have no interest in any rival institution; the new Tract Society at Cincinnati does not commend itself to our judgment as likely to be, to any extent, or in any sense, a substitute for this great and efficient organization in the work of evangelism. But we see that the time has come when the policy of the American Tract Society in relation to the sin of oppressing the poor, and of buying and selling the needy, must be freely examined; and when, unless it can be vindicated as consistent with the Word of God, and with the simplicity and godly sincerity of a truly Christian mind, it must be re-considered and reformed.

Those who control the American Tract Society, namely, the Secretaries and the Executive Committee, (from whose determinations, be it remembered, there is no appeal but to the public at large,) are perfectly aware that American slavery in this nineteenth century is the opprobrium of civilization, and the abhorrence of Christendom. They know, beyond the possibility of a doubt, that the existing system of slavery in the Southern States—a system made up of certain well-known laws and usages—is absolutely incapable of defense on any grounds of Christianity, or of morality and natural right. Whatever may be their opinion about the duties of a slave toward the State that denies him every human right save only the right to live, or toward the man who, in the providence of God, is permitted to claim the ownership of his person—whatever may be their opinion on the question of immediate emancipation—whatever speculation they may hold about some possible or hypothetical system of servitude not inconsistent with justice—however confidently they may believe that many owners of slaves are diligently laboring for the present and eternal welfare of those who are under their power, and are, therefore, doing justly, loving mercy, and walking humbly with God — they know full well that, throughout the slave-holding States, innumerable sins are daily committed in the relation of master and slave, and that masters, even masters professing godliness, need to be continually taught and admonished concerning their duties to the oppressed and helpless. Here, then, are the questions:

WHAT HAS THE SOCIETY DONE IN RELATION TO SLAVERY?

WHAT HAS IT REFUSED TO DO?

WHAT OUGHT IT TO DO?

A CHAPTER OF ITEMS.

OUR "AMPLE SHEET."— Many correspondents suggest that our "ample sheet" might contain almost every thing, from the President's Message to a sermon, and from reports of Congress to missionary records in the most minute detail. Now, this same ample sheet is too small by half for our necessities. We have constantly on hand matter enough for six *Independents*, and commonly leave over several columns of type every week. It is a great perplexity often to determine what *must* go in, and what *can* lie over. We do our best to give variety. Correspondents will excuse the necessary delay in publishing their communications. News must always have precedence.

ADVERTISEMENTS.—We must give some space to advertisements. Many readers wish the information these convey, and since every subscriber gets his paper at less than cost, we must make up the deficiency from our advertising columns.

REPORTS OF REVIVALS.—It is a delicate question when and how to report a revival so as not to injure the work by publicity, or by ill-advised comment. We shall be thankful to our friends always for judicious and timely reports of revivals. These cheer and encourage Christians in other places.

RELIGIOUS ARTICLES.—We believe that a religious newspaper should be like a religious life, not separating religion from secular things, but treating all topics from a religious point of view. We are happy to find our views of a certain class of religious articles thus confirmed by the *New-York Evangelist:*

"Many who write for us, and whose help we greatly value, are clergymen. The matter of their communications is generally excellent. But the style is often more adapted to the pulpit than to the columns of a paper. Ministers are apt to commence an article, as they do a sermon, with a formal introduction—laying off the matter into different heads. It takes them five minutes to begin. By this time the reader is wearied, and passes on to the next article.

"We must, therefore, remind such that a newspaper is not the place for sermons. Even if its object be to teach religion, it does it, *not by formal discourses*, but by illustration and example; by sketches of men, or remarkable passages from history. *Verbose homilies* and *tedious discussions* weigh heavily on the life and spirit of a paper. If we should take on board such heavy freight, our ship would soon be swamped. Nothing kills a paper like prolixity."

PRO AND CON.—We give two specimens of the opinions of subscribers; the bad with the good. The following is from a New-England minister:

"I think the contributions of Dr. Cheever, of Mr. Beecher, of Grey, the editorials, the foreign and home correspondence, if severally put in separate volumes, we should pay *one dollar apiece for them*. So the readers of *The Independent* must get several times over the worth of their subscription. I have no fault to find with *The Independent*."

The following is from an aged gentleman in Tennessee, 900 miles distant, who once stopped the paper in disgust at its "abolitionism," but who now resumes his subscription. We quite enjoy his frank comments.

"JOSEPH H. LADD, Esq; 22 Beekman street, New-York:

"DEAR SIR:—Inclosed is $2, subscription for *The Independent* one year from first January, 1855, and then stop unless otherwise ordered. It's a good rule to stop papers when the time runs out for which they are paid. Why I subscribe:

"1. Not because *The Independent* is abolition.

"2. Not because *The Independent* is one-sided, and publishes all it can against the South, and nothing in favor of it; and often in language that a fish-woman would be ashamed of. Surely Juvenal or Junius could furnish words hard enough and severe, but in decent language.

"We of the South give both sides with equal freedom; praise and censure. My reasons for subscribing:

"1. I know of no better paper that can keep me so well posted up in the whole history of abolition, as *The Independent*.

"2. As a religious paper, *The Independent* is of the butterfly class, although the writers for its pages seem to have gone through the Bible from their free use of quotations, and I thank them for giving the chapter and verse, as it saves the trouble of consulting Cruden. But I fear they have not drank deep out of the wells of salvation.

"3. *The Independent*, as a newspaper, touches every thing religious and political. Its weekly history of the times, and book notices, is worth double the price charged for it; its correspondents hold the pen of ready writers; except those of the *Home Journal*, they can write more about nothing than any other men north of Mason & Dixon's Line; and when they cross the fence from abolition, there is a spiciness in these writers for *The Independent*, that makes their articles pleasant to the general reader.

"4. The news and general information contained in the pages of *The Independent* about the action of the whole human family in every part of the habitable globe, their haps and mishaps, is given as far as the editors can learn, and in large, clear, readable type, so pleasant to the aged.

"Of ten religious papers I take north of the line, none give so much general news and information as *The Independent*. Your notice of books is nearly as good as *Norton's Literary Gazette*. Would that the price could be annexed.

"In conclusion, why should you slander and abuse a people that has never harmed nor injured you? I have often thought if editors had their own way, they would exercise more of the law of kindness to their fellow-men that never harmed them.

"Respectfully, ——."

CAUTION.

THE following copy of a statute, enacted only a little more than four years ago, in the State of Arkanzas, has been sent to us by a legal gentleman, for the benefit of our neighbor, the acting editor of the *New-York Observer*, and as a caution to him not to show himself in Arkansas till he has distinctly retracted his seditious denial of the right of property in man. Our friend informs us that the copy which he sends is from "Laws of Arkanzas, 1850." Pp. 22, 23.

"AN ACT TO PROHIBIT THE PUBLICATION, CIRCULATION, OR PROMULGATION OF THE ABOLITION DOCTRINES.

"Sec. 1. *Be it enacted by the General Assembly of the State of Arkansas*, That if a free person, by speaking or writing, maintain that owners have not right of property in their slaves, he shall be confined in jail not more than one year, and fined not exceeding five hundred dollars.

"Sec. 2. *Be it further enacted*, That if a free person write, print, or cause to be written or printed, any book, or other writing, with intent to advise or incite negroes in this State to rebel or make insurrection, or inculcating resistance to the right of property of masters in their slaves, or if he shall, with intent to aid the purpose of any such book or writing knowingly, circulate the same, he shall be confined in the penitentiary not less than one, nor more than five years.

"Sec. 3. *Be it further enacted*, That this act take effect and be in force from and after its passage.

"T. B. FLOURNOY,
Speaker of the House of Representatives.
"JOHN R. HAMPTON,
President of the Senate.

"Approved, Nov. 22, 1850.
"JOHN SELDEN ROANE."

HARD TIMES AND PEW RENTING.—The annual renting of pews in the Plymouth Church, Brooklyn, (Rev. Henry Ward Beecher, pastor,) occurred on Tuesday evening, and with success which forbids even the *mention* of a tight money-market. 178 seats were taken at a premium (*for only one year*) of $1,343 50. The amount of pews rented, premiums included, was something over $10,000. There are about 120 seats in the back part of the house, and in the gallery, yet unrented, which, if taken as they always have been, will yield a total revenue of about $13,000. There was more anxiety to get seats, and the premiums were larger than ever before.

NEW-ENGLAND LECTURES.—Some of the young sons of the Pilgrims resident here, have formed themselves into a "New-England Young Men's Association," with the design of avoiding some of the *fogyish* habits of the old Society, and having a *live* institution as the proper exponent of the spirit of the Pilgrims in the last half of the 19th century. They have opened rooms at 769 Broadway, for a library and reading-room, and have planned a course of lectures in the hope of increasing their library fund. See advertisement. The first lecture will be given on Thursday evening of next week, January 18th, by Rev. E. H. Chapin.

RESIGNATION.—The venerable Dr. Lansing, being confined to his bed by illness, last Sabbath published his resignation of the pastorship in the Clinton Avenue Congregational Church, Brooklyn. The church and congregation have not yet acted upon the matter. Their new house of worship is nearly enclosed.

NEW CHURCH.—On Thursday, Jan. 4th, a Congregational Church was formed at Washington Heights, in the upper part of New-York Island. A sermon was preached on the occasion by Rev. R. S. Storrs, Jr.; other exercises, by Rev. T. Atkinson, J. Leavitt, H. B. Elliott, Jonathan Crane, Amzi Camp. Rev. O. H. White, of Massachusetts, is laboring there.

REV. JAMES E. WHITE, late of Springfield, Ohio, where he was the first pastor of a Congregational Church, is now laboring with the Plymouth Church, of Cleveland, where, we understand, nearly thirty members have been added lately, most of them by letter.

REV. D. S. RODMAN, the esteemed pastor of the Congregational Church of Cheshire, has been obliged to take a dismission on account of protracted disease of the throat. COM.

REV. DANIEL MARCH will be installed over the South Congregational Church, Brooklyn, Tuesday evening, January 16th. Sermon, by Rev. Leonard Bacon, D.D. Services commencing at 7½ o'clock.

MR. LEONARD W. BACON, a licentiate of New-Haven Central Association, has relinquished the expectation of serving in the foreign field, his offer of service having been declined by the Prudential Committee of the A.B.C.F.M.

REV. HENRY BENEDICT, late of Westport, Ct., was installed pastor of the church at Port Chester, by the Presbytery of Bedford, on the 19th Oct.

Rev. Dr. Dickinson, of N. Y., preached on the occasion; Rev. E. P. Benedict, of Patterson, charged the pastor, and Rev. E. D. Bryan, of Rye, charged the people.

Port Chester has been connected with Rye as a preaching station. A church has been lately organized there, which now sustains the ministry, and contributes something to help the more feeble churches. E. D. B.

MONTEREY, MASS.—Dec. 27th, 1854, Rev. W. H. Phelps was installed pastor of the Congregational Church of Monterey, by an ecclesiastical council. The order of services was as follows:

Introductory exercises, by Rev. Otis Lombard, of Southfield; Sermon, by Rev. N. Gale, of Lee; Installing Prayer, by Rev. A. Pickett, of Sandisfield; Charge to the Pastor, by Rev. R. T. Searle, of New-Marlboro'; Right-Hand-of-Fellowship, by Rev. A. K. Dashiell, Jr., of Stockbridge. Charge to the people, by Rev. E. K. Alden, of Lenox.

"REV. HENRY WARD BEECHER, Office of *The Independent*, 22 Beekman street, New-York. Please forward immediately."

Such is the inscription frequently found on letters sent to this office, through the mail, or by private hand. Many of these are written by persons who know perfectly well that Mr. Beecher is pastor of a church in Brooklyn, where he also has his residence, and where he is properly addressed by mail or otherwise.

We wish to discharge ourselves of all responsibility in regard to such letters, by remarking that Mr. Beecher has no stated times of calling at the office of *The Independent*—that we *never* send a messenger to him—that it would cost us more than we can afford to pay to employ a messenger on purpose to send misdirected letters over to Brooklyn on other people's business—and that we do not re-mail such letters, because it would subject Mr. B. to exhorbitant postage; and that, therefore, all letters directed to this office for him, remain here until such time as he may *happen* to call and find them.

Those who suffer inconvenience by any consequent delay, will know the reason.

REMEDY.—Direct letters to Mr. Beecher in Brooklyn, where he has both his home and his service, and a box in the post-office which secures the daily delivery of his letters.

SOMETHING TO BE DONE.

"WE would now appeal to every family whom these lines reach, whether in the city or country, to make an effort to arrange for the reception of a woman, girl, or boy, from this institution, in addition to their present number, who will gladly perform any service suitable to their age and capacity, for food and lodging. Able-bodied men in large numbers also would glady accept employment on the same terms.

"We would earnestly invite all benevolent heads of families to come to this house and select one or more young children, (and they will be fastidious, indeed, if we can not suit them, both in beauty and sweetness of disposition,) whom they will take under their protection during the winter."—*From Mr. Pease's Letter.*

The appeals of Mr. Pease and others, in behalf of the suffering poor of New-York, have been circulated through the country, and have touched many hearts. Let only a small part of the sympathy felt be carried into action, and they would be soon relieved. As it is, it is probable that the ideas thus suggested will be passive in many minds, or be pushed out by newer subjects, for there are comparatively few, who can, unaided, immediately grasp a new thought, and so assimilate it with their minds that it shall issue forth in present action.

There are homes enough throughout the country where, if an extra hand is not needed, an extra mouth would not be felt, to take in all these suffering ones. That they still suffer, is because the institution is not brought directly to individual hearts in these homes. "Lord, is it I," to whom a portion of this duty falls?

Is there not in each village and town within easy travel of New-York, some one who will go from house to house, with the inquiry "Will *you* take a child or a woman into your family from New-York for the winter?"

Tell them that the obligation is not binding beyond that time. Say that in selecting now, their choice is not from the low and vicious, but from the honest and industrious, whose accustomed work has been cut off.

If there be families to whom the tender arguments of Christ's love and pity will not avail, their interest may be awakened by the thought of personal advantage.

Many farmers and mechanics would be found ready to take boys, and besides these, families who would retain them for permanent employment. Surely many would be found, who, for the love of Him who "had not where to lay his head," would give some of these wanderers shelter for the winter. Think, reader, that you or yours may one day stand beneath the sky dependent on Christian charity for a cover from the cold.

Let the experiment be tried. Go *you*, or if you *can not*, put it into the heart of some one who can. Take upon a paper the names of those who will take a man, woman, or child, receive from them the amount of their traveling expense, and when you can no longer add to your list, inclose the money to "Mr. Pease, Five Points Mission," or, to "Mr. Brace, Children's Aid Society," with a description of the persons you want. Your little colony will soon set out in search of their new homes, and with their gladdened hearts will carry joy into the households that receive them.

"He that hath pity on the poor lendeth to the Lord, and that which he hath given him will he pay him again." ELENORA.

OPPOSITION TO MR. PEASE.—A correspondent who is in no way connected with Mr. Pease's enterprise at the Five Points, has called our attention to a statement in the *Courier* of Monday morning, concerning the under-handed manœuvres still carried on by the ladies of the Methodist Mission, to divert into their own sectarian channel, contributions that were intended for Mr. Pease. The *Courier* says, that

"Not a dollar of the property invested in the House of Industry in either town or country, belongs to Mr. Pease. It is the property of a corporation regularly established by law, under the directorship of men of high character belonging to all the principal religious denominations. Not a dollar of the contributions made to the House of Industry goes to Mr. Pease's benefit. Every thing is entered on account; the account-books are daily open for universal inspection, are regularly audited by a board of directors above suspicion, and are published in a periodical report to the public. Mr. Pease, though the heart and soul of the institution, is yet but the agent of the association, and the personal expenses of himself and wife are met by a regular fixed salary. Let the man who would speak aught against him, go the institution itself, watch for one brief half hour—almost any half-hour from dawn till midnight will answer—the starvation and squalidity that come pouring in upon him for relief—let him observe the promptitude, the discrimination, the sound judgment, and the unwearied kindness with which he ministers the desired aid—let him mark his countenance, care-worn and toil-worn, yet lighted up with unquenchable devotion to the welfare of his fellow-men—let him look upon his noble wife, the partner of his toils, who has sacrificed not only her physical comforts, but all her strength and health in the cause—we say, let the detractor look on, and hang his head in shame. We do not make these remarks with Mr. Pease's knowledge, or even in his behalf. He has a better way of refuting calumny, a way which is silent. He *lives* it down; he *works* it down. And this is a thousand times more efficient than would be the completest and most irresistible vindication of any of his friends."

AMERICAN BIBLE SOCIETY.—The stated meeting of the Board of Managers was held on Thursday, the 5th inst. Hon. Luther Bradish in the chair.

A letter from the French and Foreign Bible Society repeats the assurance that the Government of France still permits the circulation of the Holy Scriptures throughout the country, and asks increased aid in the prosecution of the work.

Rev. E. W. Clark, of Honolulu, communicates a vote of the missionaries, requesting ten thousand copies of the New Testament to be prepared in Hawaiian and English. The request was granted.

Rev. Dr. Eli Smith, of Beirût, acknowledges the receipt of an appropriation from this Society, and requests, in behalf the Bible Society of Constantinople, permission to use this Society's version of the Gospel by Matthew, in printing a version to be interleaved with French, in London, for the use of the Turks, which was granted.

Rev. Mr. De Mattos, pastor of the Madeira exiles in Illinois, complies with the request to revise and correct the plates from a London edition of the Portuguese Testament, to be prepared by this Society.

AN APPEAL TO THE AMERICAN PEOPLE.—It is but a little over twenty years since the people of the Cape Verd Islands, then in a state of starvation and unbounded distress, appealed to the sympathy and benevolence of the citizens of the United States, for food and relief under the terrible dispensations of Divine Providence; and now again, we the people of Boavista and Sal have to pour into your ears the grievous tale of distress and want.

For the past two years these two Islands have been entirely destitute of the necessary rains to promote the cultivation and growth of the coarse grains upon which the inhabitants principally subsist, but the last year we were supplied, and more particularly the poor, through the sacrifice of all or the greater part of the little possessions, with sufficient to sustain life, from the other islands of the group; but during the past season for rain, the drought was universal among the Islands, and the most favored will scarcely produce enough for their consumption; and we know not where to turn for our own daily food. Gloom and death are depicted in every countenance, and already the pinching pangs of hunger are felt by the poor and destitute; and ere long, if not speedily relieved, death will be stalking abroad amongst us. There is no produce of any kind amongst us with which to purchase food; our stock of cattle and goats is exhausted, and only through the kind hearts and hand of charity can we expect or hope for relief. In your prosperity and abundance, spare something for our relief; and may God reward and bless you.

Island of Sal, Cape Verd Islands,
Nov. 15, 1854.

A. A. F. MARINE,
U. S. Vice Consul.

Foreign Intelligence.

ARRIVAL OF THE ASIA.

THE Royal Mail steamship Asia, Capt. Lott, from Liverpool on the morning of the 23d ult., arrived at Halifax on the 3d inst., and at Boston on the 5th.

DIPLOMATIC.—A Vienna semi-official dispatch states that Prussia does not adhere to the triple treaty, but that she will renew negotiations, on her own account, with France and England. In confirmation thereof, Baron Van Ausseden has already arrived in London, charged with a special mission from Prussia.

Lord John Russell stated in the House of Commons that unless the terms proposed by the Emperor of Russia were accepted by that Sovereign, his anticipations were, "that we shall have, before the opening of the next campaign, the alliance of Austria with us on the offensive and defensive."

THE WAR.—Numerous skirmishes had taken place between the Allies and the Russians, without any material advantage on either side.

The state of the roads, from continued rain, prevented the arrival of supplies, and part of the British forces put temporarily on short allowance. The deaths from fever and cholera reach 60 daily.

A sortie by the Russians on the 5th of Dec., was repulsed by the French lines, with considerable loss to the former.

The Russian defenses on the south are estimated at 100 guns stronger than when the siege began, while, on the other hand, the British have erected a very powerful new battery, not yet opened, on an eminence north of the valley of Inkermann, and commanding every house in Sevastopol, besides being another step toward the complete investiture of the place.

Since the siege began, 20 British troops have deserted to the Russians.

Russian deserters say that provisions and ammunition were becoming scarce in Sevastopol, but there was no famine for either.

It was observed that the Russians were arming their ships in Sevastopol harbor, probably to attempt a surprise by sea.

General Liprandi is deprived of his command for a fault committed at Inkermann on the 5th of Nov.

Money is in more demand, as is usual at the close of the year. Consols closed at 91⅝@91¾ for account. Silver dollars 5s 1d. Bar silver 5s 1d. Doubloons, 74s, nominally. American eagles 76s 3d, nominally.

THE LATE STORM.—According to a private telegraphic dispatch received at Paris the Russians lost, in a hurricane, thirty-five or forty vessels, traders, on the northern coast of the Sea of Azoff. It is rather less problematical that, in the awful storm of the 14th, on the cost of the Crimea, fifty or sixty English and French transports perished, and several of the noblest ships of war were wrecked or disabled; the mortality is reckoned at more than a thousand of the crews and passengers, and the destruction of property altogether at a million sterling.

FRANCE.—On the first intelligence of the treaty with Austria, the Public funds gained immediately three francs on the average. Peace was thought to be assured. But the discloaures, and the discordant interpretation of the oracles of the press, threw all aback. Yesterday afternoon, the 3 per cents. had fallen again to 70—the 4½ to 95; the Bourse was irresolute and dull.

The thanks of both Houses of the British Parliament having been voted to the French army and navy for their gallant exploits in the Crimea, in conjunction with British troops, Lord Cowley, the English ambassador in Paris, notified the fact to the Foreign Minister in the French capital, in very neatly-expressed terms.

A dispatch from Admiral Hamelin, appears in the *Moniteur*, dated Kamish Bay, Dec. 12, which states, "A severe canonade has been going on. Two sorties made by the Russians have been repulsed. The enemy was received by a well-sustained fire of musketry, and were driven back at the point of the bayonet, after an obstinate struggle."

GREAT BRITAIN.—The President's Message was published in England on the 18th, but the public mind is so occupied with the war that the Message was passed over almost without remark.

The bill for the enlistment of 40,000 Germans had awakened protracted debates.

Mr. Disraeli and his party, in the House of Commons, opposed it, but would not throw any unfair obstacle in its way.

Mr. Milner Gibson said the enlistment of foreign mercenaries independently of their Governments, violated the principles of neutrality, and might be taken advantage of by Russia to hire privateers in the United States.

The Chancellor of the Exchequer has given notice that he will propose that the duty on tea remain at eighteen pence a pound until peace be restored.

Sir James Graham stated that Admiral Fanshawe, (British) was making vigorous efforts for the destruction of the Slave trade of Cuba.

The Foreign Enlistment bill was read a third time in the Commons on Friday night, and passed by a majority of 38. The measure is strongly repugnant to the feelings of the people. It is regarded as a job to put money in the pockets of "our cousins" of Hanover and Gotha, in exchange for a few thousands of their spare subjects.

The Earl of Derby and his party opposed the removal of the militia—which is essentially a home force—to foreign garrisons.

Lord John Russell stated that the number of troops France was willing to send to the seat of war was only limited by the number of transports. England did not propose to take Frenchmen into its pay before proposing the Foreign Enlistment bill.

The Chancellor of the Exchequer proposes to transfer deposits of savings banks, amounting to £38,000,000 sterling from the Bank of England into a Government 3 per cent. debt. The proposal was regarded unfavorably, and caused the funds to recede.

Government has not yet announced its intention as to the overland traffic in Russian produce.

A meeting was held in Manchester to condemn John Bright's peace sentiments. It was noisy, but not unanimously in favor of war. Mr. Bright convened an opposition meeting, and defended his sentiments. The affair ended in a street row.

Sir Charles Napier had returned to England, and was well received at Portsmouth.

The total effective strength of the army in Ireland now amounts to 837 serjeants, 822 trumpeters and drummers, and 15,575 rank and file.

Major General H. W. Barnard and Major General Lord Rokeby are stated to have been appointed to command in the Crimea.

Five non-commissioned officers in different regiments were promoted to commissioned rank in the *Gazette* of Friday, the 15th.

A Presbyterian chaplain being wanted for the Crimea, the British Government has deputed the Mission Board of the Scotch General Assembly to select one.

We regret to state that dispatches were received at the Foreign-office announcing the death of the enterprising African traveler, Dr. Barth, and also that of Mr. Henry Waddington, who have both fallen victims to the pestilential climate of Africa. The last communication from Dr. Barth announced his approaching departure from Timbuctoo for the interior of Africa.

The Government have entered into arrangements with Mr. Gibbs, Bright & Co., of Liverpool, to charter the Great Britain as a regular transport for six months, on her arrival in this country from Melboure, which is daily expected. She is 2,936 tons, and will afford accommodation for about 2,000 troops.

In the markets generally, no change of any importance has taken place. The English funds are quiet in tone, without much fluctuation. Active business is reported in American Stocks, particularly in Virginia and Pennsylvania State Bonds. Virginia 5s Bonds, at 87 a 89; Virginia 6s Bonds, at 82 a 84.

Freights, from Liverpool to the United States, are unchanged; but there is considerable falling off in the supply of Deadweight.

RESULT OF VICTORIES.—A letter from London says: "Over £96,000 have been collected in aid of the wives and children of the dead and wounded soldiers. Trade suffers dreadfully. The West-End shops are literally deserted. Half of the aristocracy are in mourning for the death of kinsmen in the Crimea, and all fancy sales are ended. The usual quantity of amusements (balls, &c.,) is curtailed for the same cause. Every third person I meet is in mourning."

EGYPT.—M. Lesseppe, ex-French Consul in Egypt, has obtained a firman granting authority to a Joint Stock Company to construct a ship-canal across the Isthmus of Suez. The Company to collect tolls for ninety-nine years. The canal to be completed in two years, and the Viceroy, without outlay, to have 15 per cent. of the profits.

NEW-GRANADA.—We learn, through a private letter, that the revolution in New-Granada has been effectually put down. On the 4th and 5th of December, a battle was fought in the city of Bogota, by the Constitutional troops under command of Gen. Herran, aided by the veteran Gen. Mosquera, Gen. Lopez, and others, in which the latter were completely successful. Gen.

Melo, the chief of the rebels, was taken prisoner, and thus the republic is probably restored to peace for a long time to come.

General News.

MAYOR WOOD'S INAUGURAL.

THE inaugural address of our new chief magistrate, delivered on the first day of the year, created quite an excitement. Its compendious brevity, its terse precision of language, its clear presentation of the duties he had undertaken, and of the embarrassments he anticipated, and its bold avowal of an unshaken determination to execute the laws and maintain peace and order at every hazard, won universal approval. But the most remarkeble part was the exhibition of the radical defects of our system of municipal machinery, which are clearly irremediable except by a new charter from the Legislature. We copy an extract, in which the present preposterous system is well shown up:

"Amendments to the charter of 1830 have, one after another, been adopted at Albany, until now we are administering the government by portions of six different charters, which create nine executive departments, having undefined, doubtful, and conflicting powers, with heads elected by the people, each assuming to be sovereign and independent of the others, of the Mayor, or of any other authority; and beyond the reach of any accountability, except that of impeachment by the Common Council, which never has been, and probably never will be, exercised.

"This irresponsibility has been productive of carelessness in expenditure, and negligence in the execution of the ordinances.

"Thus, in the attempts to remedy the defects by foreign aid, which could have been accomplished at home, we have fastened upon ourselves a complicated, many-headed, ill shaped and uncontrollable monster, which has not, in my opinion, developed its worst characteristics.

"So far as my duties are defined I feel some embarrassment. Even coordinate powers with the several executive departments are denied to me in some quarters; and the fact that my predecessors, under the new charters, have not attempted their exercise, is relied upon as sustaining this position.

"Without desiring to question the wisdom of those who have preceded me in this office, I must be permitted to construe my powers and duties as I understand them. Restricted as the perogatives of the Mayor have been by almost every legislative act appertaining to the government of this city for several years, still there is sufficient left to instil more energy into the administration than now exists, and to hold at least a supervisory check over the whole city government.

"It is true that, though ostensibly head of the Police Department, he is not so practically, in the essential elements of authority, that of controlling the retention or removal of his own subordinates. The Chief of Police holds his place independent of the Mayor, that officer having been appointed during "good behavior" by the late Mayor and Board of Commissioners, under the law of 1853, which they construed to give that authority. He can not, *solus*, appoint or remove the humblest subordinate in the service, nor make the rules and regulations for its governance. Of these requisites of power, so necessary to make an efficient police corps, he is by law deprived. Discipline can only be obtained and maintained, by the firm hand of unrestricted power; besides, it is wrong in principle, to make any public officer responsible for the acts of subordinates, who are placed beyond his individual power to remove."

The evils of such a system are also forcibly presented. We hope the result will be, at application to the *next* Legislature for a thorough amendment of the charter, so as to give the mayor the control of the entire executive administration of the city government, including the power of the nomination and removal of *all* the subordinate executive officers, and thus making the city authorities directly responsible, through him, to the people themselves, who have no interest but in a good and effective government.

On the first publication of this message, one of our city papers, the *Evening Post*, put forth a claim to the origination of this remedy for the evils of our city government. The truth is, that the subject was first presented and discussed in the "New-York Quarterly Review" for April, 1854, in an elaborate article, which the great want of our city was shown to be a reform government, and the true method of obtaining an effective municipal administration was set forth at large. Some weeks after this publication, and after the attention of the *Post* had been personally directed to the article, an editorial appeared in that paper, in which the same ideas were dogmatically presented, but without a single allusion to the Quarterly as the source from which they had been derived. Perhaps a reprint of the article in the Quarterly will set the public right in this point. Be that as it may, the scheme has now jumped into popularity, and we trust the subject will not rest until it shall become law. The Mayor adds his determination to go the utmost lenght of his [illegible] powers, in the mean time, to secure all practicable [illegible] the government. He says:

"Most assuredly the people are not enough for the better administration of their public affairs; and it has never appeared to me that they were unreasonable in their requirements.

"They ask public order; the suppression of crime and vice; clean streets; the removal of nuisances and abolition of abuses; a restriction of taxation to the absolute wants of an economically administered government, and a prompt execution of the laws and ordinances. Let us endeavor to meet their expectations.

"For myself, I desire to announce here, upon the threshold, that, as I understand and comprehend my duties and prerogatives, they leave me no alternative, without dishonor, but to assume a general control over the whole city government, so far as protecting its municipal interests may demand it. I shall not hesitate to exercise even doubtful powers, when the honor or the interest of the public is abused.

"The public good will be sufficient warrant to insure my action. Under this law I shall proceed, not doubting your concurrence and the support of the people for whom the responsibility is assumed."

We believe this is the first instance in this country in which a public officer in time of peace has avowed the purpose of exercising "doubtful powers," but hope the Mayor will be more cautious in his acts than he has been in his declarations.

He has also signalized the commencement of his administration by a most stringent edict to the police, which has had a wonderful effect in waking up the lubbers and alarming the scamps, if there are any left, in that body of our household force. We copy some of the new rules he lays down:

"To report every street uncleaned, upon your patrole.

Every unlicensed public house for the sale of liquor.

Every public house kept open on the Sabbath.

Every house of prostitution.

Every gambling-house.

Every street not lit at the proper hour.

Every street or sidewalk encumbered, and the party or parties offending.

Every excavation made under the sidewalks or streets by builders, or others.

Every nuisance, and the party offending.

Every supposed dereliction by any Officer of the Corporation.

Every violation of the City Ordinances.

To enforce the closing of public houses on the Sabbath day.

To protect the stranger or emigrant from extortion or imposition.

To remove from the street all beggars, and direct them to the several public and private institutions created for their relief."

Neglect of any of these rules, he tells the policemen, "will be deemed disobedience, and punished as such." Our chief fear is that the Mayor will find his legal powers failing him just at this point—that as no subordinate holds office by his appointment, and none can be removed at his pleasure, the unfaithful and dishonest will snap their fingers at his threats of punishment for their delinquencies. It may be that he has discovered some resource among the "doubtful powers" to meet the exigency. At any rate, a bold and honest and persistent attempt to correct the old abuse will help to show where the defect is, and to prepare the people and the Legislature for a remedy.

We are quite sure that a recurrence to the "charter of 1830" will not answer the purpose, because it had the same defect now complained of, that it exacted duties of the Mayor, without imposing upon him the powers necessary to meet his responsibilities. We are happy to see the suggestion in the *Commercial Advertiser* of the 9th, that

"What Mayor Wood will most need to strengthen his hands in the work of destroying abuses, and reëstablishing justice, and law, and order, is that kind of support on the part of the citizens, which will involve some self-denial on their part, and evince their willingness to do their part of the work. *Every good citizen must resolve that the Mayor shall be relieved from the labor of attending to any thing that the citizen himself can perform, and that no other citizen shall be able to embarrass the Mayor, by pointing to him as equally evading or violating the spirit or letter of the law or city ordinance.*"

SMITHSONIAN.—The late personal difficulties about the Smithsonian Institution seem to be finally settled. The President with his Cabinet and a majority of the regents having taken sides with the learned Secretary. Congress has the good sense not to interfere, and so peace rests upon the manes of Smithson.—*Commercial.*

NEBRASKA.—The acting Governor of this Territory has issued proclamations, convening the Legislature of said Territory at Omaha City, on Tuesday, the 16th day of January, at 10 o'clock, A.M.; also, dividing the Territory into three Judicial Districts, naming Fenner Ferguson, Chief Justice, to officiate in the First District, embracing the Counties of Douglas and Dodge; Edward R. Hardin, Assistant Justice of Supreme Court, to preside in the Second District, embracing all that portion of the Territory lying south of the Platte River; and James Bradley, Assistant Justice Supreme Court, to act in the Third District, embracing the counties of Washington and Burt. A term of the Supreme Court will be held at the seat of Government, commencing on the third Monday of February next.

DEAD-HEADS.—The dead-heads on the Sixth avenue Railroad, and we believe on the other City roads, are no more. On the former road the tickets expired last night. We hear that Mayor Wood received a free ticket yesterday, on some stage route, but that he sent it back accompanied by a note expressing in very plain English his opinion that such an offer, if not a decided insult, was at any rate highly improper. We hope his example will be extensively followed among the City Officers.—*Tribune.*

UNION.—The Utica *Baptist Register*, we learn, is to be united with the *Recorder*, of New-York. The consolidated paper will be published in New-York.

ROMAN CATHOLIC BEHAVIOR.—Mrs. Parmalee, the wife of the Mayor of Albany, in her visit to the Almshouse of that city on Sunday, 31st ult., distributed a variety of little books on religious subjects among the orphan children there. In the evening the fact came to the knowledge of a Catholic priest, who instructed the teachers to destroy the books. Four men, who had been appointed teachers by the influence of priests, went to the school, seized all the books, destroyed many of them, and it is said punished some of the children who cried at their loss.

RAILROAD MEETING IN MORRISANIA.—A large and respectable meeting was held on Monday evening at McGraw's Hall, in Lower Morrisania, to take steps, in conjunction with the inhabitants of Westchester County, to build a railroad from the terminus of the Second and Third avenues in the city, to Fleetwood, through Morrisania, Fordham, Colmville, etc. The project is contemplated by the inhabitants of Westchester County, in consequence of the insufficient accommodations extended to them by the Harlem Railroad Company, who also propose to discontinue all commutation after April.

ILLINOIS CENTRAL RAILROAD.—On Monday, regular trains commenced running twice a day between Chicago and Cairo; and on the fifteenth between Galena and Cairo. Cairo is the extreme southern point of the State of Illinois, at the confluence of the Ohio and Missisippi Rivers, and this road traverses the entire State, north and south. The Main Line, as it is called, runs from Cairo to La Salle, a distance of 308 miles. The track thence to Galena, 137 miles, is termed the Galena Branch. The Chicago Branch, running to La Salle, is some forty miles shorter.

ILLINOIS LEGISLATURE.—The Legislatere met on the 2d. The House organized by electing every Anti-Nebraska candidate, some Whigs, and some Democrats. The Senate was organized yesterday. Anti-Nebraska men have all the offices. We have two majority in the Senate and about ten in the house. Negro Democracy is down in the mouth. Not an old official has been retained—swept clean.

The Legislature is *out-and-out* Temperance. Prohibition will pass.

INDIANA.—The State Senate organized by the following officers:

Solon Turman, Secretary; Charles N. Shook, Assistant Secretary; Charles G. Warner, Doorkeeper—all Democrats.

The House elected the Republican nominees, with great unanimity: Gen. David Kilgore, Speaker; John Levering, Clerk; John Coburn, Assistant Clerk; Butler Hubbard, Doorkeeper; S. Church, Assistant Doorkeeper.

NEW-HAMPSHIRE.—Wm. P. Wheeler, of Keene, has been nominated for Congress in the Third District in New-Hampshire. Hibbard, who voted for the Nebraska bill, is thrown overboard.

MAINE.—Gov. Morrill in his Message to the Maine Legislature, makes no allusion to Know-Nothing movements. In regard to the Liquor Law, he strongly recommends its stringent enforcement. Considerable space he devotes to the Slavery question, in which he says it is evident that the time has arrived when the question must be met and discussed in our National and State councils, and in primary meetings of the people, with the same freedom with which other grave questions are now to be considered.

Gov. Morrill denounces the passage of the Kanzas-Nebraska bill, and on its presumed extension of Slavery says: "What [illegible] ders this aggressive movement the more alarming, [illegible] the evident complicity of the Chief-Magistrate of the country, in open disregard and direct violation of a volume assurance given to the people, who had elevated [illegible] to that high position, that no [illegible] ement of that character should shock the repose of the [illegible] duriscter should be exercised by any official term, if in his power to avert it.

ALBANY, January 4.

In reference to the recent outrage perpetrated upon the rights of children in the Almshouse by the teachers of the Romish Church, a committee of the Common Council have passed resolutions, forbidding the further visits of teachers of that sect, until ample apology is made.

THE NEW COMMISSIONER OF STREETS AND LAMPS.—Mr. Ebling is said to be vying with the Mayor in his exertions to enforce the city ordinances and to excite the subordinates of his department to the performance of their duty. One good example is more effective than any quantity of precept.

MORE RAILROAD RIOTS AT ERIE.—The telegraph announces that the Lake Shore Railroad was yesterday torn up by order of the Commissioners of Highways, and the road-bed ploughed over. The bridge over State street was torn down by a mob. The sheriff endeavored to arrest some of the rioters, but was driven off the ground, and with one of the local judges pelted with stones.

PHILADELPHIA, January 9.

In the Supreme Court this morning, in consequence of the receipt of the dispatch from Erie announcing the renewal of the railroad troubles there, Messrs. Campbell, Herst, and Meredith applied for a writ of assistance directed to the Sheriff of Philadelphia, commanding him to go to the scene of disorder with such force as may be necessary to enforce the several decrees of the Supreme Court in reference to the affair. The Court after a consultation said they could not agree to the form of the writ, but would decide the matter to-morrow morning.

STEAMERS.—The Washington correspondent of the *Commercial Advertiser* says:

Mr. E. K. Collins and Mr. Vanderbilt are here. The latter has underbid the former for an ocean mail contract. The former will insist, it is said, upon the continuance of the present additional compensation. After March next, we shall probably be without a contract steam-packet line between New-York and Liverpool.

GOOD TIMES COMING!—Among other articles of French goods entered at the Custom-House, yesterday, Jan. 5, imported by the Asia, was a single case of thread lace, valued at $10,500, upon which the duties amounted to $2,100. A single invoice of French goods was valued at $33,765, and the duties paid amounted to $4,439 95.—*Boston Post, Saturday.*

THE MISSION DELEGATION.—Mr. Trestine, the Baptist Secretary, in London, writes as follows:

DEAR SIR:—I have received, by the Marseilles express, a letter from my colleague, Mr. Underhill, informing me of his safe arrival, after a pleasant voyage, in Calcutta, on Nov. 2, all well. On their passage up the river Hoogly, they passed the Hotspur, having on board the brethren Martin, Anderson, and Gregson, who landed on the following morning in good health, and, indeed, improved by their voyage.

THE FIRES AND CASUALTIES OF 1854.—During the last year, there were forty fires in the United States where the loss exceeded $100,000, or upwards. The entire loss of property by fires during that period is estimated at $15,000,000. During the same period, 600 persons were killed by steamboat and about 200 by railroad accidents.

RIOTING AT PHILADELPHIA among the firemen, has been renewed. Last Sabbath, some blood was shed, and several arrests made. The *North American* says:

"The Mayor is determined to use every effort to bring the perpetrators of these outrages to justice. But what can avail a few arrests and convictions for riot! Have not such convictions frequently taken place! What effect do they have upon the riotous bands we call fire companies! It is not in the nature of things for the strongest and most energetic municipal government to keep such a department in order. By its organization, it is wholly beyond municipal control, and unless the mass of the community will awaken to the necessity of the destruction of the system, no peace can be reasonably anticipated."

INCREASE OF COAL IN 1854.—As several erroneous statements, giving the increase of coal during the last year, have appeared, purporting to be official, we find it necessary to state that the increase from all the Anthracite Coal Regions is, in round numbers.

	TONS.
Anthracite,	628,000
Semi-bituminous, about	35,000
Increase in 1854,	663,000

The above does not include the Cumberland Bituminous Coal Trade.—*Miner's Journal.*

JUSTICE OF SUPREME COURT.—The Hon. Daniel Cady has resigned the office of Justice of the Supreme Court of the Fourth District, and Gov. Clark has appointed the Hon. Augustus Bockes, of Saratoga, his successor, who has at once entered upon the discharge of his duties, and now assists in holding the General Term at Sandy Hill.

PROVIDENCE, Friday, Jan. 5, 1855.

The Roger Williams' Church, on Bugress street, was destroyed by fire, this morning, at 2 o'clock. The church was valued at $19,000, and had been recently improved. It was insured for $5,000 on the building, and $1,000 on the organ.

THE SLAVE-TRADE.—The number of advocates at the South for the revival of the slave-trade is increasing, and those who favor the measure are among our most intelligent and cool-headed citizens. Whether they will, by reason and argument, carry popular sentiment at the South, or be enabled to form a party strong enough to attain influence in Congress on this subject, we can not predict. It is very certain, however, that Abolition agitation at the North tends to strengthen the slave-trade party at the South. On its merits as a question of political economy, much can be said in its favor. We do not, however, enlist on its side. Our impressions are adverse to the policy of the movement.—*Augusta* (Geo.) *Constitutionalist.*

The next step is a surrender to the slave-traders.

THE HEBREWS.—The Converted Jews of the United States are requested to join in arrangements for a grand Convention in this city during Anniversary week. Morris J. Franklin, New Bible House, heads the names attached to the call, and due notice will be given of the time and place of meeting.

WORKS OF ART.—A service of richly decorated China, valued at $1,000, and comprising about 500 pieces, has just been completed by E. V. Haughwout, Esq., for Mr. Haskel, of Adams & Co.'s Express, and designed for presentation to J. C. Wood, the partner of that firm, residing in San Francisco. It is the work of American artists, and is surpassed by nothing of foreign importation. The coloring is chiefly maroon and gold.

NEBRASKA.—The following returns are, we believe, complete, of the vote for Delegate in this Territory on the 12th ult. N. B. Giddings, the Anti-Douglas candidate, is chosen by about one hundred plurality over Johnson, Independent, and of three to one over Bird Chapman, the Pierce and Douglas candidate:

Counties.	Giddings.	Johnson.	Chapman.	Dyson.	Hollister.
Omaha	6	190	5	..	..
Belleview	66	..	2	20	..
Cass	111	8	13	8	..
Burt	..	24	12	..	..
Washington	16	18	5	..	..
Douglas	66	108	7	20	..
Pierce	132	7	49	..	..
Forney	28	..	14	..	..
Richardson	14	..	10	..	..
Dodge	..	..	..	..	15
Total	439	345	117	43	15

The *Council Bluffs Eagle*, a Douglas print, groans dreadfully over this result, and is inconsolable to to think that a "man of Gidding's political stripe is to represent Nebraska for the first time in the Congress of the United States. Not only is he opposed in the National Administration which gave Nebraska a Territorial existence, and to the law for its organization, but also to the great principle of popular sovereignty, which every true-hearted Nebraskan is proud to avow; and by certain corrupt and mercenary politicians, opposed to those Democratic measures, Mr. Giddings was first put forward as their candidate."

MONEY-MARKET AND COMMERCIAL NEWS.

NEVER were *good resolutions* more plenty in market than at present, and the supply since New-Years has been constantly increasing. This is probably owing to the late *scarcity;* and as the *supply* is always regulated by the *demand*, we can easily account for the present superabundance. Now how to make a *practical use* of such a treasure, is the great question to be decided. We will make a few suggestions on this point.

1st. The merchant who has attempted to do a credit business each half year, amounting to *ten times* his invested capital, had better *resolve* no longer to be guilty of such recklessness and folly.

2d. The man who has been obliged to lean constantly upon his friends and the banks, in order to keep his head above water, had better *resolve* on retrenchment.

3d. Those who have attempted to increase their gains a little more rapidly, by engaging in *outside* speculations, had better *resolve to mind their own business.*

4th. Those who complain of hard times, and yet spend half of their time in idleness and more than half of their income in extravagance, had better *resolve* to stop *grumbling*, go to *work*, and be more *economical.*

5th. Those who have made *haste* to be rich, and whose pathway has been constantly beset with temptations and snares, should now *resolve* to let their *moderation* be known to all men.

6th. Those who have heretofore doubted whether *honesty* was the best policy, ought now to *resolve* on an improvement in their morals, remembering that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

A few similar resolutions, put into *practice*, we think would work a great change in the condition of many who are now in doubtful circumstances.

The first week of the new year has exhibited many evidences of improvement in the money-market. A large amount has been disbursed in dividends by the various incorporated institutions, very much to the joy and relief of thousands who have no other means of support.

Within the past month, some 6 or $8,000,000 in gold have been unlocked from the Mint, Assay-Office, and Sub-Treasury. This large sum has been widely and rapidly distributed among the banks throughout the country.

In the street the demand for good business paper is increasing, and rates favor the seller. We quote first-class names at 9 to 12 per cent. Second-class and single names at 12 to 18. Some sales are occasionally made at a higher figure, but the transactions are small.

Foreign exchange is still heavy, with no prospect of an advance. Best bankers' bills for sterling are sold at 7¼ to 7⅜. Second class, 6 to 7¼.

The last Weekly Bank Statement, made up on Saturday, shows the following variations as compared with the previous week.

Increase in Loans of	$591,069
Increase in Specie	1,520,816
Increase of Deposits	2,154,138
Decrease of Circulation	25,898

The large increase of specie is the most important feature in the statement, and goes far to strengthen the impression that our money-market will continue to improve. The following will show the fluctuations in the Bank Statements for three weeks past.

	Dec. 25.	Dec. 30.	Jan 6.
Loans	$80,860,591	$81,653,637	$82,244,706
Specie	11,486,880	12,076,147	13,596,963
Circulation	6,924,667	7,075,880	7,019,982
Deposits	58,958,027	62,528,020	64,982,158
In Sub-Treasury.	3,580,478	3,382,180	1,993,761

The commercial editor of the *Evening Post*—whose daily compendium of news and useful statistical information we seldom fail to read—makes the following truthful remarks:

"The large increase in specie in bank does not correspond with the much larger amount disbursed last week by the Assay and Sub-Treasury offices, namely:

Paid by Sub-Treasury in week ending 6th January	$2,155,419 22
Paid by Assay-Office	1,255,886 27
Total paid in coin	3,411,255 49
Gain by banks	1,520,816 00
Difference	$1,890,439 49

"This large amount is partly hoarded, much of it gone south and west, and a smaller part east, relieving the whole country, which must, in its reaction, powerfully assist the fountain-head of circulation—Wall street.

"The accumulation of specie now going on, the contraction of business and the renewed disposition to expand gradually, shown by the banks, is beginning to reassure the financial public. Money rates are on the decline, and the wants of the borrower more readily attended to where the securities offered are of prime kind.

"There are no fears entertained of any revival of specie exports for a long while to come. Our exports of other kinds are large, and imports moderate. What imports of dry goods we are to have, are likely to come soon, and all at once. Any later shipments will be speculative on foreign accounts."

The sales of bank shares the past week have been very light, much smaller than usual. We make our usual quotations.

Bank of America	106½	Amer. Ex. Bk	94a94½
Citizens' Bank	108½	Bank of New-York	94
Phenix Bank	100	Bull's Head Bank	76½
Bowery Bank	99	Ocean Bank	65
Metrop. Bk	97		

Stocks of almost every description have advanced in consequence of the increased ease in the money-market.

Flour, and breadstuffs generally, have taken a slight turn downward. Provisions are also dull, but prices remain nominally the same.

The cotton market is inactive, without much, if any, variation in prices. Shipments to Europe are light.

Business is generally very dull. The Dry Goods Jobbers who, at this season of the year are usually making active preparations for spring sales are doing nothing. Even those are quiet who are always *early* in the market, to provide for "Southern trade." Perhaps the great convention now in session in New-Orleans will *decide* (!!) that New-York shall *no longer* be the center of trade. Who will call another Castle Garden meeting to prevent such a catastrophe! A word to the *wise* (Union Safety Committee) is suffioient.

[ADVERTISEMENT.]

Few are aware how frequently Publishers are compelled to insert among their advertisements, statements which they can neither sanction or believe.

A pleasant exception to this disagreeable necessity are the advertisements of DR. J. C. AYER'S Cherry Pectoral and Pills, which will be found in our columns. We have published for him before, and always with the feeling that in so doing we in nowise lend ourselves to deceive or mislead the public, for we have had indisputable proof that his words are strictly true, with abundant reason to believe that his medicines will do all they promise, and all that can be reasonably expected from any medicine. His Cherry Pectoral is too well known in this community to need any recommendation from us, and his Pills, we are credibly informed, are not inferior to his Pectoral.—*Providence Mirror, R. I.*

NOTICES.

THE Eleventh Anniversary of the Sabbath-School Missionary Association of the Central Presbyterian Church, Broome street, will be held at the church corner of Grand and Cross by streets, on Sabbath evening, Jan. 14, at 7½ o'clock. Address es are expected from Rev John Thomson, Prof. Howard Carby, of the New-York University, and the pastor, Rev. A. A. Wood.

NEW-YORK YOUNG MEN'S CHRISTIAN ASSOCIATION.—The Seventh of the annual course of Sabbath-evening sermons before this Association will be preached by REV. HENRY A. BOARDMAN, D. D., of Philadelphia, next Sabbath evening, in Dr. Hutton's church, Washington Square, at 7½ o'clock. Young men generally are invited to attend. B. LORD, Chairman.

A REGULAR monthly meeting of the Board of Managers of the N. Y. S. S. Union, will be held on Wednesday evening, Jan. 17, 1855, at their Room, over Sunday-School Depository, (entrance, Park Row.) N. LANE, Recording Secretary.

EIGHTH ANTI-SLAVERY LECTURE at the Tabernable, Tuesday evening, Jan. 16, by Rev. HENRY WARD BEECHER. Subject—"Conflict between Northern and Southern Theories of Man and Society."

Admittance 25 cents.

REV. ALEX. R. THOMPSON, will deliver the fifth discourse before the Young People's Association of the Reformed Dutch Church in Twenty-first st., near 6th Avenue, on Sabbath next, (Jan. 14,) at 7½ o'clock, P. M.

All young people are invited to attend.

REV. MARK HOPKINS, D. D., President of Williams College, will deliver the fourth [illegible] Church, Fifth avenue, corner Twenty-first street, on next Sabbath evening, 14th inst., at 7½ o'clock.

REV. WILLIAM N. PENDLETON, of Lexington, Virginia, has been appointed by the Board of the American Sunday-School Union, as the successor of the Rev. Dr. Dyer, in the service of the Society, and has entered on the duties of his office.

On *official* business, he may be addressed at No. 316 Chestnut street, Philadelphia.

REV. E. L. MAGOON, D. D., will deliver the eleventh Discourse before the "Young People's Christian Association" of the Calvary Baptist Church, (23d street, near the 5th ave.,) next Sunday evening, at 7½ o'clock.

THE semi-annual meeting of the Puritan Association of Alleghany and Wyoming, will be held at Phillipsville, on Tuesday, Jan. 23, at 2 o'clock, P.M. R. NORTON, Register.

SABBATH-SCHOOL SERMON.—Rev. Wm Patton, D. D., will deliver the fourth of a Series of Discourses in the Broadway Tabernacle on next Sabbath evening, the 14th Jan., at 7½ o'clock, by request of the Superintendents' Association of the Southern Division of the New-York Sunday-School Union.

He will also preach at the Tabernacle in the afternoon.

LECTURE ON ROMANISM.—The Third Lecture of the series on Romanism, under the patronage of the American and Foreign Christian Union, will be delivered next Sabbath evening, the 14th day of Jan., by Rev. Dr. Murray, of Elizabethtown, in the First Reformed Presbyterian Church, Rev. Dr. McLeod's, Twelfth street, near Sixth avenue. The exercises will commence at half past 7 o'clock.

MARKET-STREET CHURCH.—Rev. Professor Smith, of the Union Theological Seminary, will preach on Sunday morning, (14th inst.,) at 10½ o'clock.

Rev. Dr. Ferris, Chancellor of the University, will preach in the evening, at 7½ o'clock.

FREDERICK A. PACKARD, Esq., of the American Sunday-School Union, will deliver the second of a series of Five Lectures on Christian Education, at the Allen-Street Presbyterian Church, near Grand, on Friday evening, the 19th inst., at 7½ o'clock. Subject, the Internal Economy of Sunday-Schools.

The working men and women of New-York, whether connected or not with this Union, are invited to call and receive tickets for the course (free of charge) at the Depository of the New-York Sunday-School Union, 88 Park Row. By order of the Board.

NATHAN LANE, Secretary.

NEW-YORK CATTLE-MARKET.—Jan. 2.

For Beeves, at ALLERTON'S DROVE-YARD, corner of Fourth avenue and Forty-fourth street, and at CHAMBERLAIN'S Hudson River Bull's Head, foot of Robinson street. For Cows and Calves, Sheep and Lambs, (also for Beeves occasionally,) at BROWNING'S, in Sixth street, near Third avenue, and also at O'BRIEN'S Central Bull's Head, (for Cows, Calves, and Beeves only,) No. 9 Sixth street, and at CHAMBERLAIN'S.

AT ALLERTON'S WASHINGTON DROVE-YARD.—Offered to-day, 1023 Beef Cattle; offered during the week, 1293.

We subjoin the returns for the week in detail, together with the section of country whence the supplies came:

BEEF CATTLE.

	HEAD.
By the Hudson-River Railroad	300
" Hudson-River boats	—
" Erie Railroad	100
" Harlem Railroad	493
From Illinois, on cars and foot	—
" Ohio, on cars and foot	—
" Kentucky, on cars	—
" New-York State, on cars and foot	578
" Connecticut, on foot	62
" Pennsylvania, on foot	69
" Virginia, on foot	94
" Indiana, on cars	—
" New-Jersey, on foot	25
OTHER STOCK.	
By the Erie Railroad—Swine	2164
By the Harlem Railroad—Cows and Calves	24
" " —Veal Calves	235
" " —Sheep and Lambs	2127
" " —Swine	—
" Hudson-river boats—Swine	—

With better supplies, the market since our last, has remained firm. For common and inferior descriptions of beef, however, prices are a shade easier.

PRICES.

Beef cattle, first quality, per 100 lbs	11.00 a$ —
Ditto good quality	$10.00 a$10.50
Ditto common	$ 8.50 a$ 9.00
Ditto inferior	$ 7.50 a$ 8.00
Ditto extra	$ — a$ —
Cows and calves	$45.00 a$55.00
Ditto ditto extra	$60.00 a 75.00
Veal calves	4¾a6c.
Ditto extra	7a—c.
Sheep	$2.00 a$ 3.50
Ditto extra	$7.00 a$10.00
Lambs	$3.50 a$ 5.00
Ditto extra	$5.00 a$ 7.00
Swine (corn fed)	5 a5¾c.
Ditto (mast fed)	4¾a4¾c

AT BROWNING'S.

4'6 Beeves	$ 7.50a $10.50
10 Cows and Calves	30.00a 60.00
Ditto ditto extra	$ —a $ —
15 Veal Calves, live weight	4¼a5a 6c.
2314 Sheep and Lambs—Sheep	3.00a 7.50
—Lambs	1.50a 4.00

Prices for all descriptions are a little better than last week. Beef was plentier, but veal and mutton in less liberal supply.

AT CHAMBERLAIN'S.

365 Beef cattle	$8.00a$10.50
114 Cows and calves	30.00a 50.00
100 Veal Calves	4¾a 7
4962 Sheep and Lambs—Sheep	2.00a 6.00
—Lambs	2.00a 4.75

Market generally good.

AT O'BRIEN'S.

213 Beeves	$7.00a $9.50
84 Cows and Calves	22.00a 38.00
10 Veals	5c.a5¾c.

The supplies are falling off, but prices are unchanged.

RECAPITULATION.

	Beeves.	Cows and Calves.	Veal-Calves.	Sheep.
Allerton's	1465	24	205	2147
Browning's	456	10	15	281
Chamberlain's	355	114	109	4963
O'Brien's	213	34	10	—
Total	2489	182	289	9994

NOTICE.—The kindly greetings, cheerful faces, and good wishes of the members of our congregation, rendered their gathering at the Parsonage on New Year's evening, truly pleasant to us. We thank them. We thank them, too, for the many substantial tokens of regard which they left behind, including a handsome sum of money from the young men. Nor was the visit on the next day of the hundred children, with their happy faces and merry voices, a less joyous occasion. Both were seasons grateful to the pastor's heart, and profitable to all.

We also take this opportunity to acknowledge our sense of the uniform kindness and sympathy of our people, and the many valuable gifts which they have previously bestowed. These have come in upon us like the droppings of the rain. We feel that we have an affectionate and generous people. We hope these repeated acts of good-will on their part may stimulate us to greater effort for their spiritual benefit; that we may all grow up together, keeping the unity of the spirit in the bonds of peace, unto the stature of perfect men in Christ Jesus. SERENO D. CLARK,
SUNDERLAND, Jan. 4, 1855. M. A. L. CLARK.

THE Thirteenth-Street Presbyterian Church and congregation (Dr. Burchard's) bereaved of their house of worship by fire, will meet, on invitation, in the Hammond-Street Baptist Church, in the morning; in Rev. Dr. McLeod's Church in Twelfth street, in the afternoon, at 3 o'clock. And in the church of the Puritans (Dr. Chewter's) in the evening, when the Lecture in the Course will be delivered.

REV. SAMUEL GRISWOLD having removed to Andover, Tolland County, Ct., wishes his letters to be directed to that place.

MARRIED.

CHAMBERS—BALKLEY—In Berlin, Ct., on the 11th ult., by Rev. Mr. Love, Francis Chambers, Esq., of Bridgeport, to Miss Mary A. Balkley, of Berlin.

TODD—McLEAN—In Indianopolis, Ind., on the morning of Dec. 27th, by Rev. C. G. McLean, D. D., Mr. Charles N. Todd, of the "Indiana Female Seminary," to Miss Margaret McLean, daughter of the officiating clergyman.

DAY—HUBBARD—At Le Roy, on the 25th of Dec., by Rev. Warren Day, of Wauwatosa, Wis., Edward Parsons Day, Esq., of New-York, and Miss Harriet Hubbard, of Le Roy.

HUNTINGTON—MORSE—At Westminster, Ct., Dec. 31st, by Rev. R. S. Haren, Mr. Samuel E. Huntington, of Franklin, and Miss Caroline S. Morse, of Canterbury.

GREGORY—ELLICOTT—By Rev. E. Cotton, William C. P. Gregory, of Millville, to Miss Sarah A. Ellicott, daughter of Charles Ellicott, Esq., of Shelby, Jan. 1, 1855.

BAKER—GREGORY—By the same, Otis Baker, Jr., to Miss Sarah D. Gregory, daughter of Dea. M. Gregory, all of Millville, Jan. 2, 1855.

POOE—BIRDSEY—In Middletown, Jan. 8, by Rev. F. Dyer, Mr. Bela H. Foot, of North Branford, Ct., to Miss Mary Birdsey, of Middletown, Ct.

DIED.

TRUMBULL—At Valparaiso, Chile, S. A., on the 22d of Nov., 1854, Allan Trumbull, infant son of David and Jane W. Trumbull; aged one year and two months.

"Like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom."—Isa. 40: 11.

RAND—In Townsend, Vt., Dea. Luke S. Rand, aged 85. A good man, many years a practicing physician in his native town, uniting in his character a Puritan sternness of moral integrity, with a cheerful, childlike playfulness of spirit, which made his presence always welcome and delightful.

ADAMS—In the same place, Dec. 28, Dea. Joel Adams. For nearly fifty years a prominent member of the Congregational Church in that place, and thirty years a deacon. With a noble Christian heart, he was kind and sympathizing; with generous impulses, he was a wise counsellor in times of trouble, and a liberal benefactor to the needy.

WOODS—In Windsor Locks, Ct., Sabbath evening, Dec. 17, of paralysis, Dea. Asa S. Woods, aged 60 years.

He was returning home from some business engagement, and when a few rods from his house, perceived that he was losing control of the muscles of his left side. With much difficulty he was able to reach his door, and ring the bell for help. His family immediately assisted him to his bed, where he lingered in much suffering, helpless and almost speechless, for five days; dying as he would have wished to die, on the day he loved best, the earthly Sabbath, gliding into the Sabbath of Heaven.

As a citizen, a neighbor, a friend, a Christian and officer in the church, he was highly esteemed and beloved, and his loss is deeply deplored. To a vigorous and independent mind, and a warm, kind, impulsive and sympathetic heart, he added the grace of piety, long tried, consistent and pure. The interest of the Redeemer's cause lay near his heart. The young and feeble church, of which he was the first and only deacon, especially had a large place in his affections and his prayers. COM.

LITTLE—In this city, on Tuesday evening, Rev. John Little, pastor of Westminster Church, O. S., after an illness of seven weeks. The complaint was hasty consumption. He was taken with bleeding at the lungs when on his way to the church to lecture seven weeks ago this (Wednesday) evening, and never afterward left his room. He expressed his confidence in the Redeemer, and stated previous to his death that he was safe in the event of either life or death. He was highly esteemed by his congregation, and indeed by the whole Christian community. A more promising young clergyman was not connected with the Presbyterian Church.

SIGOURNEY—In Hartford, Dec. 31, Charles Sigourney, husband of Mrs. L. H. Sigourney, and one of the oldest and most highly-respected merchants of that city. He died of apoplexy.

WARE—In Berlin, Vt., Dec. 25, Rev. Austin Waren, aged 68. The Washington County Conference of Churches met at Waterbury, the 26th ult., voted an expression of their respect for his memory, "as a consistent, upright and godly man; an earnest and faithful disciple of Christ Jesus; a constant friend and supporter of all Christian and benevolent institutions; a wise and prudent counsellor in respect to the general interests of the Church of Christ; of a blameless and irreproachable character; of unaffected kindness of heart and gentleness

TEXTUAL SONGS.—NO. XXIV.

"Proclaim liberty to the captives, and the opening of the prison doors to them that are bound."—Is. 61:1.

Nor yet are all earth's millions free;
They darkling grope to bondmen's graves;
And countless millions yet to be,
Must live, and move, and perish—slaves.
Not yet has Freedom's tocsin rung;
Unbroken still the Despot's rod;
MIND hath not off its fetters flung,
Nor its great heart-pulse timed with God.

Earth's landscape stretcheth weary miles,
Alternate flecked with shade and sheen;
Here Freedom's joyous sunshine smiles,
But dark oppression broods between.
The morning clouds that wrapped our world
Still linger in its noon-day sky;
Oh, shall they, ere its close be furled,
And glory reign, ere nations die?

Yea—saith a cheering voice from heaven—
E'en now its murmurs swell from far!
Yea; Freedom shall to earth be given,
E'en in the thunder tones of war.
Each fettered limb shall dash its chains;
Each captive from his dungeon dance;
And o'er the world's ensanguined plains,
The FREE shall claim inheritance.

E. W. B. CANNING.

PITTSFIELD, Mass., Dec. 25th.

Family Reading.

THE INFLUENCE OF QUIET CHRISTIAN EXAMPLE.

RED JACKET.

RED JACKET was a distinguished Indian orator of the Seneca nation, and possessing intellectual powers surpassing those of the great men of almost any country. Being born in 1750, he lived during the period when the Indians were suffering the greatest wrongs from those who were displacing them, and driving them from their fruitful fields and smiling valleys, and there was generated in his heart a bitter hatred towards all white people, as he could not distinguish between the good and the evil, and unfortunately came in contact with more who were evil than who were upright.

Being called upon continually to combat the policy and unravel the iniquitous plots of land speculators, he concluded all pale faces to be alike. The missionaries settled on the land among the Indians, and he therefore concluded they were more in danger from the *black coats*, as he called them, than from land speculators themselves. He therefore hated them accordingly, and vented upon them his bitterest sarcasms. Except that he was intemperate, his morals were eminently pure, and it was for her departure from integrity, that he deserted his first wife, who was the mother of several children. He had great delicacy of feeling and very warm affections.

His second wife was the widow of a distinguished chief, and a remarkably dignified and interesting woman. Having lost all his own children in their early youth, he became very much attached to those of his wife, especially to the youngest daughter, a little girl of ten years of age, who used to sit hours upon his knee and twine her little arms about his neck, resting her soft cheek upon his, and play with his silver locks.

But his wife very early embraced Christianity. This seemed to him a desertion of her husband and her people, as he looked upon the new religion as one of the elements of their destruction. As he respected and loved her, he did not ill-treat her, but continually threatened to leave her if she embraced Christianity. Knowing her love for him, he probably thought she would choose to renounce the friends of her new faith, rather than be thus deserted. But he did not understand the power of Christian principle. She had chosen the Lord and followed Him. Finding he could not influence her, he departed, and resided for six months nearly sixty miles from his home. But he was not happy, separated from those he loved. He missed the caresses of his children, and the little girl of whom he was so fond, mourned for him continually, and gave her mother no rest till she promised to take her to see her father.

So they went together; but the mother, with true womanly delicacy—refused to enter the dwelling of the husband who had deserted her, or to see him. She was willing to gratify her child, and taught her to love and respect him, but she would not seek him herself.

The little girl—who is now a Christian woman, and herself told me the story—threw her arms around her father's neck and kissed him, and he pressed her to his bosom, weeping tears of joy, and perhaps of true sorrow and repentance, and told her he was coming home; that he was sorry he had left her mother, and did not think her religion had done her any harm. He said he had bought her some broad-cloth and beads, and would bring them when he came. When she left him he went with her to the door where her mother lodged, but did not enter, and with tears and sobs she bade him good-bye and returned home.

In a little while he followed. He came into the house and humbly addressed his wife, saying he had come to live with her if she would receive him, —that he had done wrong, and was very sorry, and had been very unhappy. The injured wife did not answer, but threw her shawl around her, and went to the missionary to ask him if it would be right to receive him now, and what she should do? The missionary told her it was best to welcome him kindly, and to encourage him to stay if he would not oppose her in her new mode of worship. On hastening back, she in a dignified manner expressed her joy at seeing him and her unchanged regard; but said she could not consent to his remaining unless he would permit her to go to the mission church on Sunday, and in no way interfere with her religious duties. To this he assented, saying he knew she was a better woman than before she became a Christian, and he would never again molest her.

The children were rejoiced at the reconciliation, and all were again happy. He never violated his promise, and though he would not join the family in their mode of worship, not a word of disapprobation or look of contempt reminded them that he liked it not. His enmity was entirely political. He understood nothing of the real nature of Christianity, and was not willing to learn any thing concerning it from those who had been guilty of the grievous wrongs the red man had suffered wherever those calling themselves Christians had come among them. Often now on Sabbath morning the old chief would rise early, and awake the daughters, saying, "Come, it is Sunday you know; get up and have the work all done, so as to go to meeting with your mother." Before he left her, his wife was obliged to steal away when he did not know it. She would have her house in order, and her blanket ready somewhere outside the dwelling, and when the bell rang would go quietly out, take her blanket and run. But now when the bell rang for Sabbath or evening meeting, her husband said "Go;" and though he disliked to be left alone, he murmured not, and made himself as comfortable as he could till she returned.

With the illness of which he died he was seized suddenly in the council-house, whither he had gone that day dressed with more than ordinary care, with all his gay apparel and ornaments. When he returned he said to his wife, "I am sick. I could not stay till the council had finished. I shall never recover." He then took off all his rich costume, and laid it carefully away, reclined upon his couch, and did not rise again till morning. His wife prepared him medicine, which he patiently took, but said, "It will do no good, I shall die." The next day he called her to him, and the little girl he loved so much, to sit beside him and listen to his parting words.

"I am going to die," he said; "I shall never leave the house again alive. I wish to thank you for your kindness to me. *You* have *loved me.* You have always prepared my food, and taken care of my clothes, and been patient with me. I am sorry I ever treated you unkindly; I am sorry I left you, because of your religion, and am convinced that it is a good religion, and has made you a better woman, and wish you to persevere in it. I should like to have lived a little longer for your sake. I meant to build you a new house, and make you more comfortable, but it is now too late. But I hope my daughter will remember what I have so often told her—not to go in the streets with strangers, or associate with improper persons. She must stay with her mother, and grow up a respectable woman.

"When I am dead, it will be noised abroad through all the world,—they will hear of it across the great waters, and say, 'Red Jacket, the great orator, is dead.' And white men will come and ask you for my body. They will wish to bury me. But do not let them take me. Clothe me in my simplest dress, put on my leggins and my moccasins, and hang the cross I have so long worn around my neck, and let it lie upon my bosom. Then bury me among my people. Neither do I wish to be buried with pagan rites. I wish the ceremonies to be as you like—according to the customs of your new religion, if you choose. Your minister says the dead will rise. Perhaps they will. If they do, I wish to rise with my old comrades. I do not wish to rise among pale-faces. I wish to be surrounded by red men. Do not make a feast, according to the customs of the Indians. Whenever my friends wished, they could come and feast with me when I was well, and I do not wish those who have never eaten with me in my cabin, to surfeit at my funeral-feast."

When he had finished, he laid himself upon the couch, and did not rise again. He lived several days, but was most of the time in a stupor or else delirious. He often asked for Mr. Harris, the missionary, and once said, "He used to accuse me of being a snake, and trying to bite somebody. This was very true, and I wish to repent and make satisfaction."

The cross which he wore was a very large one of stones set in gold; it was given him, but by whom his friends never knew. He valued it merely as an ornament, and it was the only one he requested to have buried with him. He also requested to have a vial of cold water placed in his hand, but for what reason his friends could not divine. It was not in accordance with any of the customs of his people. It would be pleasant conjecturing that he wished to show that he had abjured the *fire-water*, and to express his preference for nature's beverage. The Indians believed they needed nourishment on their way to the land of souls, and if he had thought it better, he might have asked for brandy instead of water to drink by the way. But as he gave no reason, we can only conjecture.

Funeral feasts were made by every family, rich and poor. If a cow was all the property they possessed, it was slaughtered at the death of one of the family in order to make a feast. We call it very foolish and heathenish, but it is not very long since Christian people thought it necessary as a testimony of their regard for the dead or as a warning to the living, to place death's-heads around a grave-yard. And it is still a solemn duty with many, to spend a little fortune, among the poor often their all, to purchase a peculiar dress to show their grief in bereavement! It certainly was a great step in the march of progress, that Red Jacket should abjure these pagan rites after a life of sworn enmity to Christianity; that the example, the quiet, unobtrusive example of a Christian woman in her household, should so influence him concerning Christianity, that he requested a Christian burial, and voluntarily and formally expressed to her his approbation of her religion, and his desire that she and her children should embrace it, and live in accordance with its requirements. If he had come in contact with none but true Christian men, he might in early life have been not only a nominal but experimental Christian, and all his noble gifts consecrated to the elevation and redemption of his people.

The wife and daughter were the only ones to whom he spoke parting words and gave a parting blessing; but as his last hour drew nigh, his family gathered around him, and though the children were not his own, they loved and honored him; for this their mother had taught them. The wife sat by his pillow and rested her hand upon his head. At his feet stood the two sons, who are now aged Christian men, and by his side the little girl whose hand rested upon his withered palm. His last words were, "Where is the missionary?" then he clasped the child to his bosom; while she sobbed in anguish her ears caught his hurried breathing—his arms relaxed their hold—she looked up and he was gone!

There was mourning in the household, and there was mourning among the people. The orator, the great man of whom they had been so proud, while they lamented his degeneracy, was gone. He had been a true, though mistaken friend, and who would take his place?

His wife survived him many years, and was one of the most valued of the members of the little mission church, and all her children were an honor and comfort to her whilst living, and have given their influence for thirty years, to promote the best interests of religion and education among their people.

M. M.

PRACTICAL TALKS.

BY JENNY BRADFORD.

VI.

THE man of business says to himself, "If I were a minister, how much good I might do! It would be so easy then to lead a pious life. But as it is I must attend to my business and there is little time for any thing beside." The minister sighs heavily and thinks, "Oh, if I were in brother M.'s place I trust I should not become so totally engrossed in the cares of this life. What a precious opportunity he has to honor his Saviour in his immense intercourse with the world!" Poor brother M.! It may be that you are thrown into a furnace heated one seven times hotter than that into which Shadrach, Meshech and Abednego were cast. And it does fearfully threaten to consume every good thing in you. Yet if you keep ever near you one whose "form is like the Son of God," you will be as safe as were they. It may be, indeed, that your minister does not conceive how desperately hard it is for you to keep living in your heart, the "things which are unseen and eternal," while engaged in the fierce strife for your portion of this world, in among the throngs of godless men. But He who "was tempted in all points like as we are, yet without sin," knows how it is. He is no uninterested spectator of the rude assaults upon your Christian integrity, and it needs but the quick, prayerful upgoing of the heart to secure to you an Omnipotent ally. The snares which Satan is so cunningly weaving to draw you down on to the deceitful ground of this world's right and wrong are not hidden from His all-piercing eye.

What though you are a man of business? Is there the less laid up for you a crown of righteousness? Waits there the less for you the "Well done good and faithful servant; enter thou into the joy of thy Lord?" Ah! when the day of judgment comes, you will begin to realize that business life has a wonderfully intimate connection with eternity. You may see some soul condemned to Hell, whose fatal unbelief was sealed by some little dishonest trick of trade in you, a professed Christian. Or, overwhelmed with joyful surprise, you may see one example of incorruptible principle which you set reflected from a jewel in the Saviour's crown! What humble gratitude will fill your soul as you hear some ransomed spirit repeating words of kind expostulation which you spoke years ago. You had forgotten them, but how are they returned, "full measure, pressed down and running over, into your bosom"! God used that faithful remonstrance of the honored employer to turn the reckless youth from the ways of death. You have no right to get so deep in business as to lose sight of your Saviour Have you forgotten what you probably once believed; that "Man's chief end is to glorify God and enjoy Him forever"? But is it not your chief end to *make money?* Which query occasions the most frequent and anxious solicitude: "How may I upbuild Christ's kingdom?" or, "How may I compass a good bargain?"

That it is not impossible at once to live very near to God and to do vast business with the world, there have been some noble witnesses; men of whom commerce has been proud, and for whom the church has blessed the Lord. But with them God was supreme and money was for His sake. Whatsoever they did, they did all to the glory of God. They sought first the kingdom of God and His righteousness, and all other things have been added unto them. If it is thus that you do, you will find that the life which you hurried through amidst the whirl of business, led not less surely to the gates of Heaven than the more sequestered path trod by your spiritual guide. You have no need to wish for another sphere that you may honor your Master. The pearl of great price may fix the eyes of men even more worn upon your breast in the busy mart than where they look to see it.

"I COULD'NT HELP IT, SIR."

THERE was not much comfort in the little cottage where Johnny Morris lived; not much; how could there be? His father was a drunkard. His mother prayed, and loved her boy, and that was all the happiness he knew. To be sure there was *sometimes* a bright fire, but oftener *cheerlessness*—there were sometimes smiles between mother and son, and words of hope; but many more times there were sighs and tears. And how quickly was hushed the pleasant word upon the lip—how quickly vanished the smile from the eye at sound of the reeling step. What a restraint upon prayer and song, and token of affection, was the besotted presence, the bleared eye, the husky oath. Ah! little comfort there, indeed, for Johnny. There came a great snow-storm. Rich men's sons hailed its beginning with delight and an extra toss of their caps. There was much mimic wonder as to the origin of the million-falling flakes. One affirmed that "the clouds were shedding their feathers;" another, that "Mother Carey's chickens" had been victims to a thorough picking, while one and all entered with a mad relish upon the rude and grotesque sports of winter. High piled snow-drifts wore no terrors for them, and their pure whiteness was soon sullied by many half-grown feet, and their quarry-like appearance so beautifully fashioned by the wind-sculptor, destroyed. Not a whit cared they for the cold! No, not with worsted muffler and mittens, and comfortable clothing. But Johnny of the small cottage, [illegible] after a hearty meal with the rich warm blood painting his cheeks. He looked with a shiver through the window, and drew nearer the slender fire. The joyous light of his young nature was almost extinguished; it was very dim. The tears were frozen in their descent upon his purple cheeks the next morning, when, in obedience to his father's commands, he was striving with his shovel to level the great snow-bank that towered before the house. His well-worn trowsers protected him illy from the piercing air, and through the sad gaps in his shoes the impartial frost nipped sharply. The poor mother suffered more than he, mentally, but expostulation she knew would provoke a curse and increased brutality, and she could only send out her mother's glance of pity to the poor victim. When, at length, the hard task done, and the *tyrant* gone, how carefully were the suffering limbs bathed, first, in cold water to extract the frost, then, in warm, as it might be borne. But the mother's care and pity could not prevent the ensuing pains; and the stinging, burning sensation for hours was almost insupportable. The air was no less keen and cutting the next day when Johnny was sent with a pitcher to the grocery for a morning potation. From rough teaching he had acquired considerable care, else, his blue, mittenless hands could scarcely have borne it home without spilling the miserable contents. That accident escaped, however, another was to befall him. Either his benumbed hands were not quick enough, or they had not sufficient power to prevent the sudden swinging-to of the heavy gate, after he had entered. In a moment the pitcher was shattered in pieces. "I could'nt help it, sir," said the poor child, appealingly, as his father, hearing the crash, appeared in the door-way, scowling angrily. There was no mercy shown—the liquor was wasted, and Johnny cowered beneath the blows of the drunkard's hand. Then, with curses invoked upon his head, he was ordered to school. Bruised, trembling with cold, and with those dreadful chilblains, what a weary, tedious walk was that half mile. More than once after an incautious step, he sat down by the roadside, and holding a foot between his chilled hands, sought by pressure to relieve its throbbing. The snow and frost had been engaged in mad revels! Stout wagons were converted into the similitude of fairy phaetons, cone-shaped crowns rested on the head of upright posts; trees were swathed from top branch to trunk in white, revealing the sparkling beauty of frost-work and wreath, and irradiating the whole scene was the sunlight. A poet would have pronounced it a glorious morning.

But the tear-blinded eyes of Johnny discerned only the path before him—it was *comfort*, not beauty that he craved. There was a reviving of hope as he drew near the school-house—*there* he should again feel warmth. For six hours he should not hear his father's harsh voice, nor feel the wintry air. Perhaps he might get a nice nap in the corner by the stove, and that would be so welcome. When at a late hour, for his progress had been slow—he opened the door, there was a strange visitor seated by the desk. Placing one foot upon the threshold, he was drawing the other after, when unluckily he hit the sensitive toes against the hard edge, and with an outcry of pain he fell upon the floor. The thoughtless boys within laughed aloud, and the master, mortified and angry at the disorder, stepped forward, with a threatening gesture. "I could'nt help it sir," said Johnny, meekly, with a glance at his swollen feet. But farther excuse was precluded for Mr. Miles seized him by the arm, and putting him roughly outside, bade him "go home and learn proper behavior." Poor, wretched boy! What bitter tears were those he shed, as he threw himself upon the snow beside the school-house. Where now should he find the warmth he had dreamed of? He longed to die—to go where "it is always spring?" Never mind, Johnny, lift up your bowed head once more. You have been *abused*; have been miserable enough, but only for what you "*could'nt help.*" There is a Great Heart above which knows your innocence and your woe, and He *can not help* looking down upon you with ineffable pity and compassion. You shall yet be folded within the warmth and consolations of His unchangeable love.

AGNES.

THE HOSPITAL CHILD.

"SOME of the ladies connected with the 'Women's Prison Association' have, for the last five or six years, on Christmas day, visited the hospital at Randall's Island, and presented each of the sick children with a doll or book. This year the presentation was made as usual. It was a sad sight to see them, sitting around the room or in the beds propped by pillows, all bearing marks of unmistakable disease, with piteous, hopeless features. Yet their eyes brightened when the dolls were shown, and they were soon made glad by the possession of a prize. One child who lay at the point of death with congestion of the brain, seemed to recover for a moment her consciousness, and pressed the doll to her lips, while a smile lit up her pale and death-like face. 'Good doll!' she said, and again kissed it. 'These are among the last words she will speak,' observed the doctor."—*Evening Post*, Dec. 26, 1854.

"Good doll!" she whispered as she prest
The play-thing to her heaving breast,
Where life's low tide was ebbing fast;
"Good doll!" those words will be her last.
A change! 'Tis the death-angel's wing
Her pallest face o'ershadowing;
Yet see! amid the pallid gloom
A transient smile of light and bloom
Plays o'er her features thus to hold
The doll in close, endearing fold.
Something to love!—Poor little child
Whose day is closing dark and wild;—
She never danced for joy of spring,
Or laughed in summer's blossoming,
Or chased the young lambs at their play,
As full of bounding life as they;
Or lingered by the streamlet's flow
To see the fishes glide below,
Or sought anear its crystal tide
The flowers that love their sweets to hide,—
Violets for happy children blow,—
Or marked the sunset's fading bars
Till the wide East was full of stars
And her pure heart went up to Him
Who made the beauteous day grow dim.
No mother in some chamber-nest
Watched o'er her calm, delicious rest,
Or prayed that God her bird would shield
From every sorrow earth could yield.
But blasts were keen and suns were cold
To the lone child on wintry wold,
And so she crept with many a sigh
Into this quiet nook to die.
See how the shadows gather o'er
Those eyes that ne'er will open more!
One kiss to the dear doll is given,
And angels bear her up to heaven;
To the sweet fold from whence they came,
Where *Jesus* is the shepherd's name!

BROOKLYN, Dec. 1854. DEAN.

THE WRECK OF THE ARCTIC.

MONTHS have elapsed since the waves closed over the ill-fated Arctic, and the horror and anguish which so strongly agitated the public mind are fast passing away. The little wheels of life move on, though the great one may be paralyzed, or broken, and though this awful event will long be remembered, still other things occupy and interest us, and we are in danger of forgetting the lesson which it has been designed to teach us. The judgments of the Lord have been abroad upon the sea, as well as upon the land; there has been deep sorrow there, and shall we not lay these things to heart; shall we not be led by them to pause and consider our ways? Shall this last and most fearful visitation of the wrath of God upon a guilty and ungrateful people, like its predecessors, pass away unimproved? Death has come very near to us upon this occasion; there is scarcely a house where there is not one dead. Hundred of hearts have been filled with anguish; strong men have bowed themselves in the bitterness of their grief, at their deep desolation; and darkness rests upon once happy homes. That noble vessel, so stately and majestic, has proved the "Ship of Death" to many, who, with bright anticipations for the future, and hearts full of hope and gladness, trusted themselves to her, to be borne safely across the water to friends and home.

"He who on that vessel started,
Sailing from the sons of men,
To the friends from whom he parted,
Never more returned again."

The merciless waters have made no distinction between the high and the low, the rich and the poor—they lie together now. What matters it that among those who went down on board of the Arctic were the young, the wealthy, the beautiful, and the dearly loved? Did any of these things help them in the hour of death? Can they afford any consolation to those who mourn their loss? None; none. The young girl, lovely and beloved, just opening into womanhood, the idol of heart-broken parents, the son arrived at middle age, the babe who but for a few short months had breathed the breath of life, all

"Have sunk into the depths with bubbling groan,
Without a grave, unknelled, uncoffined and unknown."

Nothing now avails but the recollection of the holy life, the consistent walk with God. They who have this consolation may indeed mourn, "but not as those without hope." "The sea shall give up the dead that are in it,"* those that sleep in Jesus will God bring with him, and we shall meet again those whom we have loved and lost, in that other world where "there is no more sea." SYBIL.

* Of this text Bishop Boone beautifully remarks in his letter to the Hon. Walter Lowrie, on the death of his son, who was drowned by pirates in the China Sea, that he considers it a special promise to console those who have been like him bereaved, and whose precious ones lie buried in the deep.

THE SAVINGS' BANK.

WHEN giving you, children, some account of the Newsboys' Lodging-house, I told you about their savings' bank. It was in October when I first saw it; and was not then to be opened till November. I felt much interest in regard to it, and a few days since, I called at the Lodging-house again, to inquire how the Newsboys were prospering, and how they liked their experiment with the bank. Mr. Tracy told me they had been highly gratified.

When the bank was opened, the first of November, it was found to contain seventy-nine dollars and eleven cents. This sum of money had been saved in seven weeks, by twenty-four boys. They were quite astonished at their own success. They learned the lesson by personal experience, that if they took care of the pennies, the shillings would take care of themselves. Some of them had saved enough to buy a new suit of clothes, others enough for pantaloons, and others for a cap or shoes. Mr. Tracy advised them not to spend their money hastily, but a few were too impatient to wait, and the same evening they received it, they went out to make their purchases. Others laid by their money till morning.

The Newsboys found it was so much better for them to put their money in the bank, than to spend it in gaming, or for cigars, or in other useless ways, that they voted to close it again, not to be opened till December. During the month of November, nineteen boys saved sixty-three dollars and forty-seven cents. One of them had put in thirteen dollars. He did not spend it all for himself, but gave a part of it to his mother to pay her rent.

The boys were delighted with their wealth. "No hard times here," they cried. "Money isn't tight with us. There is plenty of it."

One of the boys purchased an entire suit of clothes, and when he made his appearance among the others, in his nice blue jacket, with bright buttons, his pantaloons to match, and his blue navy-cap, he was greeted with cheers. One and another examined his wardrobe, and all enjoyed his success. "Who are you? Who'd think this was Charley ——? Is this a Newsboy. Who'd believe this was a Newsboy," and various other exclamations escaped from them. "Charley has done well this time." Yes, Charley did well, and he will not soon forget the lesson he learned that month. He knows more of the true use of money than ever before.

The first of December the boys voted to keep the bank closed till the third of January. They decided not to have it opened on the first, because they are then so many temptations to spend money, that they feared, if they had it in their pockets, they should part with it foolishly.

One of the Newsboys has been recently run over by a stage. I inquired about him, and learned that he is the very boy whom I met in a friend's office, and my interest in whom, led me first to visit the Lodging-house. This is the third time he has narrowly escaped death. The omnibus passed directly over his body. When he was taken up, his companions thought him dying. He was conveyed immediately to the hospital.

The boys at the Lodging-house were saddened by Patrick's troubles. They expected he would die. They recounted his excellencies of character. His cheerfulness and ready wit were not forgotten. Patrick is not a boy of many words, but when he speaks, it is to the purpose. The boys called at the hospital to see him. The door-keeper said he never knew a boy, who had so many cousins.

The next day Patrick was better. It was found that he was not so much injured as was at first supposed. There was great rejoicing in the evening at the Lodging-house. A heavy load had been lifted from their hearts. Patrick would soon be among them again. They were cheerful, and full of life and spirits. "Patrick must be half made of India Rubber," they exclaimed gleefully.

This sympathy with each other, is one of the most beautiful traits of their character, and shows a nature that may be nobly developed. They can not but learn much that is good in the hours spent in their reading-room, as they listen to the instruction of those interested in their welfare. Many of them have already found good situations, and give promise of becoming useful men. They appreciate kindness and civility. "Mr. —— spoke to me in the street, when he was walking with another gentleman, and *he shook hands with me too*," said one of them triumphantly, as if he had risen in the scale of being, and was more worthy of respect, in consequence of the respect with which he had been treated. Few can estimate the power of sympathy.

"Speak gently, kindly, to the poor;
Let no harsh term be heard;
They have enough they must endure,
Without an unkind word."

"I have never forgotten your words of kindness when I was poor, and almost discouraged," wrote one lady to another, and no more will any child of want forget the utterance of a warm, generous heart.

I should have told you, that besides the money the boys put in the bank, they earn enough to pay for their lodging, six cents a night, and to purchase their food, and sometimes, various articles of clothing. They are obliged to be very active, and early in the morning they may be found in all parts of the city, crying their papers with loud, piercing voices, and running at full speed from street to street, stopping only to sell papers to any who may buy. ANNA H

WHITTLE FROM YOU.—A few evenings since I called upon a friend, who has two little children. The lady and myself sat before the bright fire. Her back was towards the children, but I could see them distinctly. Charlotte was by the table reading, and Henry stood by her side, whittling. The sharp edge of the knife was towards his hand, and as he used it, the point came directly over his heart.

I looked at him a moment without speaking, but as soon as his mother finished her sentence, I told him, I feared he would injure himself. I once heard of a boy, who was whittling towards himself, as Henry was, when the knife slipped, and the point pierced his heart. He lived only a few moments. ANNA H.

Selections.

A VILLAGE PARISH.

No subject, except perhaps the slave question, has been handled more frequently of late than that of parish life, especially in respect to its trials; and at least a half-dozen books have been sent out within two or three years, claiming as much sympathy for the clerical martyr and his consort, as is claimed for Uncle Tom and Aunt Chloe. These books probably do good, and will accomplish much towards correcting the faults and mistakes of that ruling ecclesiastical polity in this country, the individual church and its people. The little sketch that I shall try to pencil in these few lines, does not ask for a place in the public portfolio, but will answer its purpose if it meets the eyes of friends not indifferent, and is then forgotten.

I remember well, shortly after returning from the West, at the close of my wandering years, receiving a visit from a most excellent friend, Henry W——, who was unable, from illness, to fulfil an engagement in the town of N——, New-Hampshire, and asking me to take his place for a Sabbath. He, poor fellow, never, I believe, stood in the pulpit again, and the parish that would otherwise probably have been his, became mine for five years. It was on Saturday, in the middle of June, 1837, that I first visited N——, and taking the cars to Lowell, glided up the Merrimac in a wheezy little steamboat, that was soon to be displaced by a railway. It was easy to see, on Sunday morning, that the people who gathered together in that little Grecian temple, under the trees of the rural cemetery, were indeed a parish, and not merely a chance assembly of individuals. There sat the venerable Squire, and his portly sagacious lady, with interest evidently almost parental, in the welfare of the church. There was the young squire, not son but partner, and likely, it seemed, to be son-in-law to the former. There appeared the keen, sensible face of the Member of Congress, the leading politician of the neighborhood, and ere long to wear a Senator's laurels. There too was the worthy Superintendent of the Sunday-school, with kindness and reverence overflowing his face and eyes, to say nothing of his excellent wife, who, with himself, managed to do an amount of good in the course of the year quite sufficient to do honor to a parsonage. There was the bookseller, with his temper so sanguine whether for a new publication, or a new political move; and there was the editor, with all the cares of the village paper upon his thoughtful and somewhat anxious face. There was the post-master, with his military honors; and there the cashier of the bank, with his mild yet scrutinizing look. Other characters, equally marked, and afterwards to be very important personages in our pastoral round, were in their places, and not least among them appeared a goodly proportion of youth and children, the future hope of the flock. There was an air of self-respect, mutual kindness, and Christian reverence about the congregation, that was quite impressive. The singing was hearty, and in good taste, under the direction of a tall chorister, who evidently magnified his office, and fulfilled its duties with a right good-will that extended itself to the other members of the choir.

Nothing human is perfect, and of course our parish had its faults, faults that were the theme of much perplexing thought and vehement exhortation, on the part of pastor. Yet, as the world goes, they were a kindly and earnest congregation, not negligent of worship, not slow in good works. Surely, so far as their conduct to their pastor was concerned, all that he can say is, that their forbearance and good-will were wholly beyond his claims or deserts. With great individual independence, and exemption from merely ritual or dogmatic rigidity, we enjoyed a very genial and hearty church-life together, and social affections seemed to flourish quite in proportion to the growing love for the sanctuary and its services. The great point was to interest the young people, and they answered encouragingly to every appeal. Among them, one great truth was exemplified which is made of little account in our scholastic training, the truth that the power of religion in a church depends as much upon the receptive and devotional element in the people, as in the intellectual or active element. A company of docile children, or impressible young people, or a few really devout men and women in a parish, have an effect over the pastor and the whole sphere of church life, which can not be estimated in language. The Divine Word, like the luminary to which it corresponds, has its virtue drawn out by the lowly plant, more than by the flinty rock, and the gifts of God in nature are constantly illustrating the Gospel doctrine, that divine grace is given in the measure of human need and yearning.

In looking to my first parish, I must own that I feel a profound gratitude, especially towards those waiting, lowly minds, who blessed the pastor more than any courtly patronage could do, simply by allowing him to serve them, and by expecting of him that direct usefulness, which is a minister's highest duty and richest blessing. In some cases, the sick and the dying evidently exercised, directly or indirectly, a commanding influence upon the whole congregation, even as some herb, almost too lowly to meet the eye, will gather from the sun, and earth, and air, a healing and diffusive grace that is not to be found in the rose's beauty or the oak's strength.

Many a baptism and communion in that embowered church, comforted the worshippers by the assurance of new zeal and sympathy among the people. A very genial, social life prevailed; and the quite frugal and republican manners of the community, combined with the good example of the chief citizens to keep up a style of visiting and entertaining, quite in contrast with the usual petty ostentation and exclusiveness of small places. It was a cheering time when the parish came in a body to visit the minister. He lived in priestly desolations, a bachelor; yet his lot was not desperate. A kind neighbor lent him for the occasion a large house adjacent to his lodgings, and the young people of the parish made it a bower of flowers from the produce of their gardens, whilst the notable house-keepers loaded the tables with all manner of good cheer for young and old. The evening was auspicious; the whole congregation came with their most cheerful look, and the occasion, in its social cordiality and Christian tone, was one that Fenelon himself would have thought worthy of his smile and benediction. Not a few guests came from neighboring parishes in town, and this was one of the least of the indications of the good feeling that prevailed between the various congregations and their pastors. I have never seen a more neighborly state of society than that which prevailed in our village, alike among pastors and people, during those years. We freely cooperated together in all matters of public spirit, especially education; and one of the most welcome reminiscences of parish life in the country, is connected with the teachers and scholars of the schools, all of whom I knew quite well, from those in the brick temple of learning in the center of the town, to those in the wooden tenfooter in the outskirts.—"*Mile-Stones*," by Dr. OSGOOD.

GOD THE BEST GIFT.

As it is his gift, so it is indeed himself; the beholding and enjoying of himself. This we can not now conceive. But, oh, that blessed day when the soul shall be full of God, shall be satisfied and ravished with full vision! Should we not admire that such a condition is provided for man, wretched, sinful man! "*Lord, what is man that thou art mindful of him, and the son of man, that thou visitest him?*" Psalm 8:3. And is it provided for me, as wretched as any who are left and fallen short of this glory, a base worm taken out of the mire, and washed in the blood of Christ, and within a while set to shine in glory without sin! Oh, the wonder of this! How should it excite us to praise, when we think of such a one there, who will bring us up in the way to this crown! How will this hope sweeten the short sufferings of this life! And death itself, which is otherwise the bitterest in itself, is most of all sweetened by this, as being nearest it, and setting us into it. What though thou art poor, diseased and despised here? Oh, consider what is there, how worthy the affection, worthy the earnest eye and fixed look of an heir of this glory? What can he either desire or fear, whose heart is thus deeply fixed? Who would refuse this other clause, *to suffer a while*, a little while, any thing outward or inward which he thinks fit? How soon shall all this be overpast, and then overpaid in the very entrance, at the beginning of this glory that shall never end!—LEIGHTON

Foreign Miscellany.

THE CHOLERA AND ITS DIAGNOSIS.—This frightful epidemic, it appears, has at length left London; and the *London Times*, reviewing the report of the Registrar-General in an article which we have read, struggles to reach results. It aims to seek flattering unction from the fact that the plague in 1848–49 in the metropolis, destroyed 14,593 lives, while it has "only," in 1853–4, destroyed 11,494, the increase of population being at the same time to be taken into account. "In England," the *Times* says, "the existence of autumnal heat seems indispensable to the development of this disease: yet, so strange is the nature of this mysterious plague, that even this assumption appears contradicted by the experience of other countries. Nowhere is the cholera more thoroughly localized than in the cold and dreary city of St. Petersburg; where amid the snows, ice, and blasts of winter, it is doing its work, we believe, at this very moment. It is beyond all doubt that wherever the dictates of cleanliness and decency are observed—wherever destitution and misery are prevented by wholesome supplies of the first necessaries of life—there cholera, even more that other diseases, is robbed of its victims. This we know; and we fear it is pretty nearly the sum total of our knowledge, except that elevation of ground above water-level, appears to give more or less security against attack."

CHURCH BIGOTRY.—It will be remembered that, a few weeks since, the Bishop of Carlisle obtained an unenviable notoriety for irrational intolerance, by refusing to consecrate a burial-ground in which the distinction between the graves of Churchmen and Dissenters was not rendered as invidious as possible. The example of that prelate has now been followed by the Bishop of Exeter. At Great Torrington, a Burial Board has been established, and a piece of ground has been purchased for a cemetery, the church-yard being about to be closed under instructions from the Home Department. The Board, consisting both of Churchmen and Nonconformists, and acting for both parties, resolved to make no offensive divisions in the place of sepulture, and to separate the consecrated from the unconsecrated portions only by a road. Under these circumstances, the Bishop refuses to consecrate any portion of the plot. The Bishop of Carlisle required a wall, two feet beneath the soil, and three above it, to divide the cemetery. The Bishop of Exeter insists that the consecrated part be fenced all around as in church-yards, and completely shut out from the unconsecrated portion. The Board, we understand, are resolved not to submit to this Episcopal dictation, but to appeal to the Home Secretary, and, if need be, to Parliament. The senseless bigotry which would perpetuate such puerile distinctions in a place of sepulture, goes far not only to discredit religion and its ministers, but to contravene the spirit and intentions of the Act of Parliament.—*Christian Times.*

HOSPITAL AT SCUTARI.—The Rev. Dr. Blackwood has been appointed Military Chaplain to the Hospital at Scutari. We have reason to believe that the mission of this gentleman will be of essential service to the cause of evangelical truth in the capital of Turkey. It was to Dr. Blackwood that reference was made at the devotional meeting held last Tuesday, at Freemason's Tavern. His lady is, we understand, about to take charge of a second band of nurses, destined for Scutari. Since Miss Nightingale's departure, the arrangements in this department have been entrusted to Miss Stanley (daughter of the late Bishop of Norwich,) who will herself sail to-morrow for the East.

UNITED PRESBYTERIAN CHURCH.—At a meeting of the Edinburgh Presbytery on the 21st, the demission of their pastoral charge by the Rev. A. D. Kinninmont, Leith, and Rev. J. Ballantyne, of Arthur street, was accepted, in view of their proceeding to exercise their ministry in Australia.

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LIGHT FROM HEAVEN.

"The light that led astray
Was light from heaven!"

It could not be; no light from heaven
Has ever led astray,—
Its constant stars to guide are given,
And never to betray.
The meteor in the marish bred
May lure the foot afar,
But never wayfarer misled
Would say it was a star.

When passion drives to wild excess,
And folly wakes to shame,
It can not make the madness less
To cast on heaven the blame.
Oh, blindly wander if thou wilt!
And break from virtue's rule,
But add not blasphemy to guilt,
And doubly play the fool.

The light that seemed to shine on high,
And led thee on to sin,
Was but reflected to thine eye
From passion's fire within.
And Conscience warned thee of the guide,
And Reason raised her voice,—
Thou wert not forced to turn aside
But freely mad'st the choice.

Thy Will its false enchantment drew
Before thy clearer sight,
And round the hovering tempter threw
An angel's robe of light.
And thus from virtue's peaceful way
So far by passion driven,
How could the light that led astray
Be light that shone from heaven?

Why, reckless of its native aim,
Should genius, throned so high,
E'er lend the sanction of its name
To consecrate a lie,
If not that a corrupted heart
Degrades the noblest mind,
And turns to shame the glorious art
That should have blessed mankind?
Oh, spurn the guilty thought away!
Eternity will tell
That every light that led astray
Was light that shone from hell.

J. D. BURNS, Edinburgh, 1854.

BIRMINGHAM.—On Wednesday, Nov. 22, the Rev. R. W. Dale, M.A., late of Spring-hill College, was ordained, at Carr's-lane Meeting-house, Birmingham, as co-pastor with the Rev. J. A. James. Mr. Dale left Spring-hill in the summer of 1853. During the last year of his College course, he had preached regularly at Carr's-lane, in the morning of the first Sunday in the month, and frequently at other times; at its close he was invited by Mr. James, and a unanimous vote of the church, to become assistant minister for one year. The year expired last June, and Mr. Dale was then invited unanimously to become Mr. James's co-pastor. Mr. James uniting in the invitation most heartily. That a church consisting of nearly a thousand members should have been of one heart and mind in this great movement, is a fact that must awaken intense interest and fervent gratitude. In the exercise of the right and duty of a church to choose its own pastor, there is hazard of division; but Congregationalists, believing that the choice is at once their duty and privilege, dare not act in opposition to what they believe to be God's will.

Mr. James himself delivered the charge to Mr. Dale from the words, "We are laborers together with God." He informed the audience that he had undertaken this part of the service at the earnest desire of Mr. Dale. For his own part, he had wished to address the church and congregation, and had even selected his text, (applying it to his beloved friend, Mr. Dale,) "He must increase, but I must decrease." Mr. James stated in the course of his remarkable charge, that he had entered on the seventieth year of his age, and the fiftieth year of his ministry, and, under the Divine blessing, had gathered a church which numbered at the present moment nearly one thousand members. He wished his friend might have as lengthened a pastorate as himself, and a more prosperous one, a more happy one he could not have. After the morning service, about two hundred sat down to a dinner, which had been provided, under the presidency of Mr. James. When the cloth had been removed, the venerable Chairman said that he hoped there would be no spots in this feast of charity—*no toasts were proposed.* Instead of proposing the health of the Queen, Mr. James offered an earnest prayer on her behalf and her family, and implored the King of kings to put a speedy termination to the destructive war in which we are engaged. Sentiments were afterwards spoken to, and effective addresses delivered by various ministers present.

GLASGOW.—Rev. Mr. Vaughan, of Birmingham, has declined to accept the pastoral charge of the congregation assembling in West George-Street Chapel, Glasgow.

THE WELLINGTON COLLEGE.—At a meeting on Wednesday of the Governors of the Wellington College, and at which his Royal Highness the Prince Albert presided, it was finally decided to accept the offer, which had been made to them by Mr. R. Gibson, of a site, not far from Wokingham, for the intended College. Mr. Gibson gives to the Governors gratuitously twelve acres, and allows them to purchase 100 additional at 210 per acre. The site immediately adjoins the Reigate and Reading branch of the South-Western Railway, and is about two miles distant from the Military College of Sandhurst. The total sum subscribed has been somewhat more than £110,000, of which upwards of £105,000 have been actually paid up, and nearly that sum, after defraying all expenses, remains available. The Governors have lent on mortgage £80,000, the interest of which at four per cent. is the very lowest sum at which they conceive that it will be possible to carry into effect the object of the Trust. The sum of £25,000, therefore, at the outside, is all that is available for the purchase of land, the erection of a suitable building, and all other incidental expenses. The Governors have thought it advisible not longer to delay the commencement of the work. It is expected that the College will be in a condition to receive pupils within eighteen months.

SCENES IN THE HOSPITAL.—One of our colporteurs, accompanied by Rev. Mr. Turin, went recently to visit the Russian wounded prisoners in the custody of the French, at their great hospital in Pera. He called first on the Russian priest who administers to the spiritual wants of these prisoners, and asked his permission to distribute among them the modern Russ New Testament. The priest examined the book, and said, in substance, "This is our own Gospel, acknowledged and received by our Church; and you are quite at liberty to give as many of them as you like to my people." He also very politely furnished them with an interpreter to go with them through the wards. They found the men who could read, quite ready to receive the Scriptures, and had distributed eight or ten copies, when one of the "Sisters of Charity" encountered them, and in the most angry manner exclaimed, "What right have you to come to the French hospital to distribute your books?" and, flying around like a fiend from bed to bed, she snatched away from the sick all the copies they had received, and giving them back to our distributors, said: "There, take your books, and go to your own English hospital if you like, but do not come here any more." The gentlemen pleaded in vain, that they had not attempted to do any thing among the Catholics, and that they had given only Russian Scriptures to Russian prisoners, by full permission of the Russian priest; she still insisted on their going out of the establishment, which they very soon did.—*Corr. Chn. Times.*

A PATRIOTIC MOTHER.—The landlady of the respectable public-house in St. Matthew's has just bestowed upon her infant the sonorous and spirit-stirring name of "Alma Sebastopol."—*Ipswich Express.*

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ROBERT C. WINTHROP, Ex-Speaker of the House of Representatives,
ABBOTT LAWRENCE, Minister Plen. to England,
JOHN B. FITZPATRICK, Catholic Bishop of Boston: also
Dr. J. R. CHILTON, Practical Chemist of New-York city, indorsed by
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This superiority consists:

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Dec. 26, 1854. 318-320

THE INDEPENDENT.

VOLUME VII.

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The various talent employed in the several departments of *The Independent*; its stated known and popular contributors; its extensive domestic and foreign correspondence; its comprehensive summary of religious and general intelligence; together with its great size, and its beautiful mechanical appearance, give to this journal a position almost without competition in the range of weekly religious literature.

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THE ORTHOPEDIC INSTITUTION FOR THE cure of Bodily Deformities and Diseases of the Joints, 457, 459, 461, Pacific street, South Brooklyn, L. I., conducted by Dr. JOHN F. SARGENT, assisted by Dr. WM. H. SARGENT. Cases of Curvature of the Spine and of the bones, Knock-knee, Bow-leg, Flat and Club-foot, and Distortions of the limbs, consequent on paralysis and articular affection, etc. It combines the advantages of a sanitary establishment with those of private residence, comprises gymnasium for exercises, bath, etc.; provides orthopedic apparatus, with a most careful and competent surgical treatment. References of the highest professional respectability can be given. The poor attended gratuitously on Tuesdays and Fridays, between 3 and 6 o'clock P. M. Apply for terms either at the office before 10 o'clock A. M. (Sundays and Mondays excepted,) or by letter to box 147, Brooklyn Post-Office. LOUIS BAUER, M.D.
311-tf heh M. R. C. S., England.

NEW HARDY PASSION-FLOWER. B. M. WATSON, Old Colony Nurseries, Plymouth, Mass., has lately received from France a species of passion-flower, which will perfectly hardy in the Northern and Eastern States, having stood two winters here without any protection whatever, and is now (July 20) in full bloom. It is one of the most vigorous runners in cultivation, making shoots of 15 feet in length in a single season, and continues its bloom till very severe frosts. Its rich palmeate foliage and curious and splendid flowers, which are delightfully perfumed, appear in constant succession for several months. The very singular appearance of the passion-flower in the arrangement of its various parts in the form in which it is supposed to have grown, have suggested the idea of its being emblematic of the passion of Jesus Christ. This pleasing association renders it a very suitable plant for the cemetery.

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N.B. A full descriptive catalogue, embracing every plant and tree required for the garden, green-house, nursery, or orchard, will be sent gratis, on application, and post-paid, on receipt of one postage-stamp. Carriage of plants paid to Boston or New-York.
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A MOST WONDERFUL DISCOVERY HAS RECENTLY been made by Dr. CURTIS, for the cure of Asthma, Consumption, Bronchitis, Coughs, Colds,

Editors' Book Table.

Books received at this office are announced immediately by their titles, in our "Literary Record." They are then reserved for a critical notice in this column, when they shall have been examined by the editors. Publishers and authors thus have the benefit of a two-fold notice of their works; but we cannot be at the pains of sending to publishers occasional numbers of The Independent, with notices of books received from them.

JAIL JOURNAL; or, Five Years in British Prisons, etc. By JOHN MITCHELL. New-York: Published at the office of the *Citizen*.

This John Mitchell is a mysterious compound of genius and folly, atheism and fanaticism. Our willing admiration of the man as endowed by nature, is mingled with pity; for we see in him the perversion of the finest gifts—the failure, as it were, of a lofty destiny. Patriotism ought to be a generous and expressive sentiment,—but his patriotism is narrow and malignant, made up of bitter and hateful passions. We have a hearty sympathy with Ireland as a country that has been misgoverned for ages. We abhor the policy which holds and governs one country for the benefit of another,—a policy which, but for the Declaration of Independence and God's ratification of it, would have misgoverned our own country to this day as it misgoverned Ireland for almost six centuries. We feel that the present degradation of the Irish people is owing not wholly to their traditionary barbarism, still less to their Celtic blood, nor wholly to their Roman Catholic superstition and hierarchy, but far more to the misgovernment that has made them cling to their superstition and their priests, by attempting to coërce them into conformity to the religion of their conquerors. But this John Mitchell—if we could be made to believe that all Irishmen are like him:—we should be almost ready to vote with the Know-Nothings.

SKETCHES OF THE LIVES AND JUDICIAL SERVICES OF THE CHIEF JUSTICES OF THE SUPREME COURT OF THE UNITED STATES. By GEORGE VAN SANTVOORD. New-York: Charles Scribner.

John Jay, John Rutledge, Oliver Ellsworth, John Marshall, and Roger B. Taney—such is the succession of the men who for more than sixty-six years have presided in the highest seat of justice under the Constitution of the United States. Of these, Rutledge is least known in that relation, for he held the office of Chief Justice only a few months—his appointment by President Washington not having been confirmed by the Senate. Dividing the sixty-six years among the four Chief Justices who have been fully inducted into the office, we have an average term of more than seventeen years. This is one illustration of the essentially conservative character of this department of our federal government. In the volume before us, we have very properly much more of the public and official than of the private and personal lives of Chief Justices; and thus these five biographies constitute a history of the Supreme Court, well suited to the wants of general readers.

THE GLORY OF CHRIST: Illustrated in his Character and History, including the last things of his Mediatorial Government. By GARDINER SPRING, Pastor of the Brick Presbyterian Church in the City of New-York, etc. (Two volumes.) New-York: M. W. Dodd.

Dr. Spring has published some things which we would forget if we could, and which his Hopkinsian father (if we understand what sort of a man he was) would have read with painful emotion. But when he avoids political themes and questions, (which our readers will remember he has not always done,) and deals with religion in the abstract, not permitting himself to approach the hallowed domains of cotton and of compromise, he is an eminently impressive preacher. We call him a preacher with his books before us; for he preaches from the press as really as from the Brick Church pulpit. His books must be read as volumes of sermons in order to be properly appreciated. Considered as sermons without texts, these two volumes are entitled to a high place in our religious literature.

POEMS OF WORDSWORTH.—Little, Brown & Co., Boston, and Evans & Dickerson, of this city, have published a fine edition of Wordsworth, in seven duodecimo volumes. A more beautiful specimen of typography has not appeared from the American press. The paper is exceedingly fair, and the impression of the type clear and perfect. The size of the volumes is just what one requires for easy reading. To those who have outlived their schoolboy relish for Byron, we need say nothing in commendation of the severe and majestic simplicity, the tender sentiment, the delicate beauty, the profound spiritual philosophy, of the author of the "Excursion." This is the best edition yet issued in this country. It belongs to the series of the British poets, published by the same house.

HISTORICO-GEOGRAPHICAL ATLAS OF THE MIDDLE AGES. By ADOLPHUS LOUIS KŒPPEN. New-York: D. Appleton & Co.

We have already spoken in high terms of the Geographical History of the Middle Ages by the same author. The series of six large and elegant maps is designed as a companion to that work; but having also an explanatory text of its own, it may be used understandingly without those volumes. Here history speaks to the eye in language at once definite and expressive. We *see* the empires of whose rise and fall Gibbon and Hallam so eloquently discourse upon the printed page. By bold and vivid coloring, the outlines of the Roman, Eastern, Germanic, Ottoman, and other empires and states are so clearly traced, that one can easily compare their several magnitudes, and note their progress and decline. It is a beautiful and valuable contribution to our knowledge of history and geography.

OSCAR: or, The Boy who had his Own Way. By WALTER AIMWELL. Boston: Gould & Lincoln.

The author of "Clinton" has here produced a volume of equal merit, which gives a lesson of warning to all head-strong boys and indulgent parents. The writer of these Aimwell stories succeeds well in his aim;—making useful, entertaining, and instructive books; a valuable series.

MORAL AND RELIGIOUS ANECDOTES. By JOHN WHITECROSS. Presbyterian Board of Publication.

Two volumes of well-selected anecdotes, interesting to children, and useful to ministers and Sunday-school teachers for purposes of illustration.

FLOWERS THAT NEVER FADE. By AMELIA and ANNE. Boston: George W. Briggs & Co

A pretty collection of simple stories, well written, well illustrated, and well bound. It will charm the eyes and profit the hearts of the little ones.

PLAIN WORDS TO A YOUNG COMMUNICANT. By JAS. W. ALEXANDER, D. D. New-York: A. D. F. Randolph.

A book of salutary counsel for those who have just entered upon the Christian life. Such a work we have often wished for to put into the hands of young disciples, and we hardly know how this could be improved. We might question some minor statements of doctrine, and the relation of baptized children to the Church; but the practical counsels of the book are admirable.

THE YOUTH OF MADAME DE LONGUEVILLE. From the French of VICTOR COUSIN. D. Appleton & Co.

Mr. Cousin is much more successful as a philosopher and a critic than as a biographer. His style is too dry and methodical for such a theme as he has here chosen. Still he has brought to light many new facts touching the "Court and Convent in the Seventeenth Century," and the volume must become a standard of reference upon that period. The story itself is full of interest, notwithstanding the matter-of-fact manner in which it is told.

THE PRESENT RE-ACTION IN PRUSSIA.

BERLIN, Prussia, December 19, 1854.

THE condition of Germany, and especially of Prussia, at the present time, is exceedingly interesting, both in its political, warlike, religious, and literary aspects; for in all these respects may be seen the influence of that reaction which is fast gaining a stronger hold upon the country than Rationalism or Radicalism had ever possessed. With much that is good in this retrogressive movement, the thoughtful observer can not fail to notice many causes for distrust and alarm.

It is probable that from a combination of circumstances, there was never a time when the moral influence of the United States was greater in Germany than it is at the present moment. Public opinion in America concerning the present war, is here watched with the closest scrutiny, and the party which is opposed to constitutional liberty, hails with joy, and repeats with exaggeration, every intimation that the sovereign people of the Great Republic sympathize with the sovereign Czar of all the Russias. The argument is constantly brought forward, If the republicans of America are ready to admire and advance the principles of the Emperor Nicholas, why should the Liberals of Germany be so bitterly opposed to his progressive power?

It is accordingly important that Americans should thoroughly understand the condition of affairs in Germany; and as throwing light upon the question, it is proposed to call attention in this letter to some of the recent evidences of that reactionary power which here, under the guidance of Russian diplomacy, is gradually undermining all civil, religious, and even literary liberty.

During what were once known as the Revolutions, but are now called the "Insurrections" of 1848, Prussia was among the foremost of continental states in its progress towards true constitutional liberty. At that time the King, alarmed, perhaps, for the safety of his life and the perpetuity of his throne, changed the Diet, which had previously existed, into a legislative assembly, of which both Chambers were to be elected by the people, and which were to be similar in power to the united houses of the British Parliament. The people, quited by this submission to their demands, fell asleep upon their victories, while the watchful and crafty power of royalty, aided by all the ability of Russian intrigue, proceeded gradually to undo what had just been done; to withdraw one by one, the concessions of 1848, and to resume the absolute power which it had previously possessed. The final strokes of this reactionary movement in politics, have been given within the last few months; the heaviest blow was struck a few days since. Both houses of the Prussian Parliament are now merely the tools of the Prussian King; their temper has just been tried, and they are pronounced by their royal master, well fitted for his purposes.

Within three months past, the "First Chambers" (which the Government now propose to style officially the House of Lords) has been constituted entirely anew. Instead of being as before an elected assembly, it is now a royally appointed body, of which every member has the right to a seat only in accordance with the gracious decree of Frederic William IV. Nothing of a popular character is likely to find place or favor in such a House. The Lower House, or "Second Chambers," (which the Government wishes to term the House of Delegates,) is not very different in sentiment, for although still in name an elected body, the King has succeeded in introducing a majority of his supporters.

Here is the latest exhibition of his power, which, although at first sight, a little thing in itself, is considered by both parties in this country, as of great importance in its relations and tendencies.

The King, having just reinterred with extraordinary pomp, the score or more of soldiers who fell in the contest of 1848, having erected to their memory costly monuments in the face of all the people, and having revived in the wedding pageants of his nephew, the absurd frivolities of the middle ages, proceeded to open the Parliament in person. As he has never done so before, this was considered an intimation that the body was now constituted to his taste. To the speech which he then made, the Second Chambers desired to make an address in reply, according to the well-known parliamentary usages of England. It was understood that in this address, full reference would be made to the present war, upon which subject the speech from the throne had contained but the briefest allusions. When this became known, the King gave it to be distinctly understood, that when he spoke he wished for no "answering back" whatever. This caused great excitement, the liberal party (who sympathize strongly with England) being determined to reply; the Government (who sympathize strongly with Russia) party being equally determined upon a contrary course.

By referring the matter to a committee, and by other delays, the decision of this question was postponed for a fortnight, until on Friday last, it was made the order of the day. Both parties then assembled, prepared for a contest. The ministerial table was occupied by the formidable array of seven of His Majesty's counselors, and representatives from the Court were seen in the Royal box. The Right, or Government side of the House, was crowded, while the Opposition on the Left, seemed scarcely less numerous. The debate continued for three hours with much severity upon both sides. The Royalists had the boldness to say that if the King expressed his wishes, that was enough. It was the duty of the Chambers *to obey!* In a well-ordered house when the father spoke, the children should be silent!

On the other hand, the opposition resisted manfully sentiments so entirely opposed to constitutional freedom. Mr. Vinke, the leader of the Left, a man of great power of thought and speech, did not shrink from telling the ministry in their presence what weakness they displayed, in counseling the King to fear an expression of popular opinion concerning the present war. He contrasted the opening of the British Parliament, where the Ministers manfully met their opponents with argument and explanation, and he alluded with taunting severity to the opinions in which all Europe regarded the vascillating policy of the Prussian Government. At length the question was put, and it appeared that, notwithstanding the ability of the opposition, the Government were largely in the majority, so completely had the popular power been rooted out of this "popular" assembly. That is Political reaction. Many thoughtful men now feel that public matters are in a worse condition than they were before 1848, and that this mockery of a Parliament, is worse than no Parliament at all.

These retrogressive movements are of importance in religious and literary aspects. Many strange things might be mentioned to show how the union of Church and State in Prussia is now enabling the Government to use religion for the advancement of political ends. One example must here suffice. The reaction to which allusion has been made, has just taken hold of the celebrated Prussian system of Public Education, which Americans for many years past have been rightly accustomed to consider as an excellent basis for their own imitation. But a new edict emanating from the Ministry of Public Instruction, has just gone into operation in Berlin, and in other parts of Prussia, which involves most important principles, and which places in jeopardy some of the most precious rights and privileges which any nation can possess. If the new regulations remain in full effect, it will not be long before the excellence of popular instruction in Prussia will cease to recognized, and the dead form will alone remain of what has been before so full of life and vigor.

This edict relates to religious education—the same subject which has caused great discussion both in England and America. Here, however, there is no dispute about the "Bible in Schools," nor is there here a contest between the friends and opponents of so-called "secular" systems of training. Prussia has always had in its popular schools, a certain amount of religious instruction, to which fortunately, no decided opposition has ever been manifested. But the Government has just taken such steps as will make all religious teaching obnoxious to the people.

Attributing the popular movements of 1848 to an excess of education in the lower classes of society, the King is now aiming to reduce the amount of intellectual training which is given in the elementary schools, and which tends to encourage independence of thought and freedom of action, while at the same time he is striving to awaken the same blind and unintelligent regard for Church and State which, in the dominions of his brother-in-law, the Emperor of Russia, has powerfully assisted in keeping down the people. This is a strong accusation to make, but to show its truth, it is only necessary to quote the official language of the new regulations. It is there distinctly said, in reference to the training of teachers for popular schools, that the object of their instruction "is not that they should learn," but that they should be made fit to instruct in schools of which the object is "to bring up youth in Christian and patriotic sentiments, and in domestic virtue." It is obvious here, that all training which tends to discipline the mind is completely ignored; but lest the meaning of "We see what is within us;' a new spirit seemed to have passed into the regal procession and into the people. 'The pomp and magnificence which was formerly stared at for its glitter, seemed but the natural accompaniments of the progress of the Queen of the mightiest nation upon earth, in her way to meet the representatives of her people, on the eve of a world-crisis. The grandeur seemed to rise naturally from the occasion. And what may be called the frame on which the procession was set, the two long dense lines of spectators through which it passed, experienced a change also. *There was a seriousness about the crowd which we have never witnessed before.* The spectators appeared to be under the influence of the solemnity of the occasion. The cheers with which they greeted their Queen were not less hearty, but they were less reckless. It was not the exuberance of joy which they manifested, but their deep sympathy. The events of the time have brought the Queen and the nation closer together, and even so mixed an assemblage as the crowd in St. James' Park, testified to the fact. The popularity of the Queen, great as it has been, has not waned, but it was displayed in a manner, although not less enthusiastic, yet less noisy."

The royal speech is remarkable for its extreme brevity, simple terms, and firm tone; it does not occupy a quarter of a column in the papers. It concludes in these words:

"I rely with confidence on your patriotism and public spirit. I feel assured that in the momentous contest in which we are engaged you will exhibit to the world the example of a united people. Thus shall we obtain the respect of other nations, and may trust that by the blessing of God we shall bring the war to a successful termination."

The example of a united people is, and will be presented to the world; and party leaders, who may attempt to make political capital out of errors and shortcomings, will find that they are committing an egregious blunder. Lord Derby spoke with his customary force and eloquence. He first sketched with the hand of a master, the heroic actions of the army, and added: "When I see all this, and even when I look at the unfortunate but astounding charge of our devoted cavalry at Balaklava, I feel that no words can do justice to the gallantry of that army; and when we read the history of this campaign, not as politicians, but as men and Englishmen, there can not be among us a heart that will not throb with honest pride at the thought that these men are our countrymen, British subjects like ourselves; and there will hardly be an eye undimned, when we remember that we have to lament that so many of such gallant spirits have passed away. (Hear, hear.) I will not dwell on this portion of the subject. Amidst all the glories which have been achieved, how great have been the sacrifices of our gallant army, and their country will remember and will know how to value those of them that still remain. Whatever may be the honors, and whatever the mode in which the country may show its gratitude to those who in such circumstances maintained, upheld, and increased the honor of the British flag, those rewards and those honors should be granted with no niggard hand, and they will be awarded with the universal approbation of the nation."

He then reviewed the conduct of the war with considerable severity; but declared that he wished it to be understood that he did so not so much with a view to censure what has passed, as to endeavor to insure that attention should in future be given to the deficiences he mentioned. He spoke lightly of Austria, and had yet to learn what benefit was to be derived from her cooperation. He was not at all sure that that power had not been the principal cause of our want of success, and of the lamentable loss of life amongst our troops in the Crimea.

The Duke of Newcastle, Minister of War, spoke at great length, going into an elaborate discussion of the whole conduct of the war by the administration. His speech is characterized by the right feeling and frankness of the true English gentleman, and if not a full justification against the charge of a want of foresight, and of a comprehensive plan, it is a very effectual plea in mitigation, and affords full evidence that very great exertions have been made by the Government. The Duke referred to the horible atrocities which have characterized the war. After referring to the great losses and fine spirit of the army, he said:

"The army has, moreover, had to endure upon this occasion a provocation, such as, thank God, no army before has had to endure in any similar warfare. This army has had to meet a foe, who, not content with the legitimate exercises of the weapons which were placed in his hands, had the barbarity—(hear hear)—the atrocious—what shall I call it—villany, to murder in cold blood the wounded soldiers who lay prostrate and helpless on the soil. (Hear, hear.) These atrocities were committed, not merely by the miserable serfs who are arrayed in the army of the Emperor of Russia, but even by the men who bore the commission of his officers. (Hear, hear.) My lords, our men have had to fight with savages in Africa, and elsewhere; but they have frequently, in their contests with Kaffirs and with other savages, met with greater mercy for the wounded, and found a more humane commiseration of those who had fallen. Yet, provoked as they have been, there has been, so far as we know, no instance of retaliation. I believe that these Englishmen, influenced by the spirit of Christianity, have forborne to revenge themselves, and therein they have shown themselves superior to the soldiers of him who is fighting against us, according to his own statement and representation, as the especial champion of Christianity, as the man who would use his fleet and army only to vindicate in the face of the world, the claims of the pure Christian religion."

Concluding his speech, he said:

"I can assure your lordships, that we will prosecute this war, if we continue to be honored with your confidence, with a firm resolve and with unflinching resolution. My lords, I do not understand the term of moderation, or of 'moderate' counsels, in war. I believe that any such counsels in war are counsels of treason. (Cheers.) And I trust we shall not go back or hesitate—either when we may cease to be entrusted with the Government, or until this war under our auspices shall be brought to a conclusion. My lords, I say we will prosecute this war with a firm resolve and unflinching determination. (Cheers.) While, on the one hand, we will not refuse to entertain overtures for peace, we will not assent to any which shall not be not only honorable but safe. My lords, we place our trust in the army in this war; we place entire confidence in a noble people, firm in the alliance and in the friendship of a brave and generous and powerful ally. We have no fear of the issue of the struggle; but believing in the justice of our cause, and with a humble but firm confidence in Him who rules the fate of battles and decides the destinies of nations. With such aids and such assistance we confidently hope to bring this mighty contest to such an issue as may—at a time that is not for us to determine, whether it may be early or late—close the war, and insure for a long series of years the repose, the civilization, and the prosperity of those nations of Europe who had been so unfortunately thrown into war by the pride and ambition of the Emperor of one great nation."

Lord Aberdeen spoke briefly. But one sentence clears off one cloud of mistrust. He said, "The noble Lord (Derby) referred also to the treaty with Austria, and expressed his unwillingness to accept a treaty of the contents of which he was ignorant, adding the fear that it might contain stipulations binding us to Austria in her Italian, Polish, and Hungarian possessions. The noble Earl might make himself perfectly easy on that score, as the treaty contained no engagement of the kind, nor had such ever for a moment entered the minds of the Government. (Hear, hear.) The Government did not ask the House to express any satisfaction at the treaty, but merely to say that the House had learned with satisfaction that her Maj sty had effected a treaty from which she anticipated good results. He thought that the House would be perfectly safe in such an expression of satisfaction." (Hear, hear.)

The discussion in the House of Commons was protracted till nearly three o'clock in the morning. Sir J. Packington, Colonial Minister in the Derby administration, led the discussion. He took no exception to the address proposed in answer to the Queen's speech, nor to the demands made in it, rather censuring the ministry for having so long delayed to ask for augmentations. The Hon. Sidney Herbert, Secretary at War, emulated the war minister in the Upper House, and made an elaborate statement of what had been done, which was very well received.

Mr. Layard, (Nineveh Layard,) who has just returned from the camp, spoke with great earnestness, as under the deep impressions he had received there, and with his strong convictions regarding the whole question and the policy to be pursued. He argued that the want of a definite policy was seen in all that had been done and left undone. He believed the Austrian treaty to be worth no more than waste paper, and that it would be the occasion of new obstacles. He thought the four points, so often referred to, were mischievous, and the contemplated protectorate of Austria most dangerous. He complained that ministers did not look into the future and beyond the Crimea; and he gave an estimate of the situation which, as coming from a man of genius well acquainted with the East, is worthy of attention:

"We should take Sevastopol; but the Russians would inflict upon us great mischief, for it could not be concealed that we were in a very critical position. Fresh troops were daily coming up, and fresh attacks might be made upon us; he had no doubt we should succeed, but what would be the result? The moment that the Russians saw that the capture of Sevastopol was inevitable, they would withdraw their troops, leaving a certain number in Perekop, and sending the rest into Asia. At this moment the Russian General was fortifying himself in Asia; he would have 100,000 men there by the spring. As yet we had done nothing in Asia; we were even ignorant of the number of troops there. He warned the country that the most fatal results might be anticipated from the position of the Russian troops in Asia. They might move down into Persia; there was nothing to prevent them. When they got those places into their hands, how could we expect them to come to terms, how could we treat with them? All this had been brought about through the want of a preventive policy. If, last year, we had sent proper agents to Circassia and Persia, and got those tribes to rise in our favor, and to unite with us, we should have prevented Russia from bringing her troops into Asia. We should have had an ally upon her flank, we should have prevented her advancing, and should have prevented those calamities which he warned the House were in store for us next year. But supposing that we drove the Russians out of those provinces, should we gain any result? He would ask, was this a war for a great object; was it one in the result of which the existence of this country might be at stake; and was it one which, if terminated by a hollow peace, would be sure to break out again worse than ever? He believed such to be the case. We found that this gigantic power, extending from Kamtschatka to the White Sea, had been advancing from year to year; and it seemed almost an interposition of Providence that she should have chosen such a moment as this to defy us, when France and England were united, to prevent her doing, what she inevitably would do if unchecked—destroying the liberties of Europe. We were now in a most critical position, and the result was in the hands of God alone. After all the enthusiasm that had been expended in the cause of Poland, nothing practical had been done for her, and yet they might depend upon it that in the resuscitation of Poland was the real secret of undermining Russia. (Cheers.) It was useless to attack her in Asia; it was only by crippling her in Europe, and establishing an independent kingdom on the confines of Russia, that we could hope to prevent her from overrunning all the west of Europe."

Mr. Layard made a forcible appeal, especially to Lord John Russell, entreating him by the great name he bore, and as the representative of the great liberal party, that he would induce the Government to adopt a policy which, if it did not reconcile the opinions of a coalition ministry, might reflect the true interests and important position of this mighty Empire. Mr. Disraeli spoke late, and like himself—that is, like a mere party leader with a brain but without a heart. There was not a gleam of generous feeling throughout his speech. He made a point of the mistrust of Austria, and disparaged the treaty; he would have no equivocal allies to interfere, bewilder, and mystify; but rather no Austrian alliance, no four points, no secret articles, but let France and England together solve the great question. This sounds well, and is adapted and intended for the independent liberals; but they, and all men, may as justly distrust this clever political adventurer, as that he should mistrust Austria. Neither he nor Lord Derby have ever even shadowed forth a different policy or hinted at a loftier purpose, and as to administrative ability, the party has been seen to be naught.

Lord John Russell spoke last, and so late that his speech could not be fully reported. The outline of it given seems to convey that he does not greatly account of the Austrian alliance, or of the treaty of the 2d of Dec., but that it was better to enter into these engagements than to have Austria against us; and that this was still more strongly the opinion of the Emperor of the French. Lord John appears to agree in the opinion that the conduct of Austria had enabled the Emperor of Russia to send forces from the Danube against the allied armies in the Crimea.

The *Times*, after an interval of a day, expresses extreme annoyance at the opinions expressed by Lord John Russell, and controverts them, affirming that the description given of the treaty by Lord John was as incorrect as it was mischievous! We must wait for the text of the treaty, but while waiting, the estimate of Lord John will be taken rather than that of "the principal journals of Europe;" and the *Times*, though this latter journal may have Aberdeen inspiration, and Aberdeen "credulity." This evening Lord John will move the thanks of Parliament to the allied armies, and may probably make further reference to this matter. Two measures have been proposed: one, a bill enabling ministers to substitute the militia for the regiments of the line in the Mediterranean garrisons; the other to authorize the formation of a foreign legion, not to exceed 15,000 in number, to be drilled and trained here for foreign service. To this last measure Lords Derby and Ellenborough object, and the *Times* is a little hysterical in the contemplation of the possibility of our "having at once Poles, Hungarians, Italians, and we know not whom besides, with ulterior views," and all that!

FROM OUR ENGLISH CORRESPONDENT.

MEETING OF PARLIAMENT.—THE WAR.

ENGLAND, Dec. 15, 1854.

THE English press, with its immense capabilities, may be said at this time to groan under the weight of various matter thrown upon it. The dispatches and letters from the Crimea, telling of the desolations of hurricane and war; the treaties between great States anxiously seeking a new political basis; the meeting of Parliament at a time of deep and universal public feeling, combine almost the entire domain in which thought and feeling ranges. There is, too, an amount of intellectual power in action altogether unexampled in the history of the world. History is being acted on a grand scale; it is being written day by day in the presence of events, and with a graphic power scarcely surpassed in the long interval from Xenophen to Napier. Tragedy knows nothing more terrible than the great drama now being enacted. Never before in the history of the world did audience so vast gaze upon a spectacle so impressive. What were the thousands gathered within the embrace of the coliseum of Rome, compared with the millions before whom the great and varied procession passes, and stupendous actions are exhibited, by the marvellous agency of the daily press?

The meeting of Parliament on the 12th, is an event of no common interest. What is done, what is said, and what is not said, will be full of significance. The national mind is strung up. It is in perfect unison. It needs embodiment and full expression. Ministers and Parliament are on their trial. The opening proceedings and the first debate are full of matter, and are highly suggestive. The heightened state of feeling was evinced by the vast assemblage which witnessed the procession of the Queen from Buckingham Palace through St. James' Park to Westminister.

"The procession," says a keen observer, "seldom appeared to better advanantage. The trees, it is true, were bare, but they, for this very reason, admitted the passage of the light. A bright sun shone through the net-work of branches and made the various features in the ceremony more distinct than usual. As the cavalcade came down the broad avenue, without any of those gewgaws which continental processions abound with, every one appeared struck with its quiet grandeur, and most persons, as it passed them, quitted their stations to get another view before it was hidden by the buildings of the Horse Guards. The accumulation of eager spectators near that point was enormous, and the police had some difficulty in keeping the ground.

"But neither the procession nor the people appeared to be the same as heretofore. 'We see what is within us;' a new spirit seemed to have passed into the regal procession and into the people. 'The pomp and magnificence which was formerly stared at for its glitter, seemed but the natural accompaniments of the progress of the Queen of the mightiest nation upon earth, in her way to meet the representatives of her people, on the eve of a world-crisis. The grandeur seemed to rise naturally from the occasion. And what may be called the frame on which the procession was set, the two long dense lines of spectators through which it passed, experienced a change also. *There was a seriousness about the crowd which we have never witnessed before.* The spectators appeared to be under the influence of the solemnity of the occasion. The cheers with which they greeted their Queen were not less hearty, but they were less reckless. It was not the exuberance of joy which they manifested, but their deep sympathy. The events of the time have brought the Queen and the nation closer together, and even so mixed an assemblage as the crowd in St. James' Park, testified to the fact. The popularity of the Queen, great as it has been, has not waned, but it was displayed in a manner, although not less enthusiastic, yet less noisy."

The royal speech is remarkable for its extreme brevity, simple terms, and firm tone; it does not occupy a quarter of a column in the papers. It concludes in these words:

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"The army has, moreover, had to endure upon this occasion a provocation, such as, thank God, no army before has had to endure in any similar warfare. This army has had to meet a foe, who, not content with the legitimate exercises of the weapons which were placed in his hands, had the barbarity—(hear hear)—the atrocious—what shall I call it—villany, to murder in cold blood the wounded soldiers who lay prostrate and helpless on the soil. (Hear, hear.) These atrocities were committed, not merely by the miserable serfs who are arrayed in the army of the Emperor of Russia, but even by the men who bore the commission of his officers. (Hear, hear.) My lords, our men have had to fight with savages in Africa, and elsewhere; but they have frequently, in their contests with Kaffirs and with other savages, met with greater mercy for the wounded, and found a more humane commiseration of those who had fallen. Yet, provoked as they have been, there has been, so far as we know, no instance of retaliation. I believe that these Englishmen, influenced by the spirit of Christianity, have forborne to revenge themselves, and therein they have shown themselves superior to the soldiers of him who is fighting against us, according to his own statement and representation, as the especial champion of Christianity, as the man who would use his fleet and army only to vindicate in the face of the world, the claims of the pure Christian religion."

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Our City Column.

GEOGRAPHICAL LECTURE.—The Rev. Dr. Hawks, on the evening of Thursday last, (4th,) delivered the annual address of the American Geographical and Statistical Society. A large and highly intelligent audience were present, and evinced their appreciation by most marked and indefatigable attention, protracted through nearly three hours occupied in the delivery of the address. The character, however, of the address being mainly reiterations of recent geographical discoveries, with illustrative maps to show specified localities of routes traversed and regions explored, renders impossible a sketch that can give any thing like a reflex of the large store of interesting and valuable information adduced. We must be content in merely glancing at the various points brought forward by Dr. Hawks.

A brief comparison of the singleness and dignity of Geographical and Ethnological pursuit, contrasted with other and diversified pursuits of science and art generally, comprised the introduction, after which the lecturer proceeded to class his subject in five divisions, corresponding with the five grand divisions of the globe, and proceeded at great length to detail the late multiplied geographical surveys and discoveries within these boundaries. The late explorations of the East-India Company in southern Asia; the expedition of Commodore Perry to Japan, and the vast benefits accruing to geographical science therefrom; the expeditions now in progress in Nubia and Abyssinia, with various discoveries in Siberia; as also the rich mine of geographical knowledge brought to light in Central Africa, were in turn touched upon, and with the attendant remarks and explanations formed subjects of the highest instruction and interest. A review of the American continent was the last division. Enlarged geographical discoveries were shown to be in progress. A very full account of the Arctic explorations was given, which was listened to with great interest. The subject of a railway across the continent was dwelt upon, in conclusion, with great energy. The feasibility of the plan was urged, and the large practical, social, and commercial benefits growing out of it stated as undoubted.

The *Evening Post* says:

"We can conceive of nothing finer than the graceful tribute to Mr. Grinnell for his munificent benevolence, which Dr. Hawks offered in words of glowing eloquence, and which was responded to by the emphatic sympathy of the audience in words of enthusiastic applause. Nor could we desire a more convincing argument than that of the orator to substantiate the claim of our country to the discovery, and of our generous fellow-citizen to the bestowal of his name upon that land which America christens by the honored title of Grinnell's, and which Great Britain would ungenerously take from us and glorify with it under the name of Albert's Land, the lucky consort of Queen Victoria, whose voraciousness to receive is as large as the generosity of a Grinnell to give.

"Dr. Hawk's address was listened to with interest for three hours; its length precludes any attempt to report it fully, or to do justice to it by an analysis. We suppose the Society will secure this valuable contribution to science by an early publication. The practical interest to the public of certain parts of the address, especially those which bear upon the various railroad projects from the Atlantic to the Pacific, makes it especially desirable that our people should become possessed of information on a subject they must soon bring into practical development."

PRACTICAL PHILANTHROPHY.—Among the numberless exertions for the relief of the poor this winter, we are greatly pleased to see those of Citizen Lindenmuller, No. 118 Chatham street, whose active labors for the relief of the hungry destitute are worthy of more than a passing remark. This true philanthropist dealt out on Saturday last more than one thousand portions of soup, bread, etc., to all colors, nations, and tongues.

"The only question I ask," says he, "'Are you hungry? Are you poor?' I put my hand on my heart and say, Is he my fellow-creature? Yes. No matter for the color of his skin; I do not care what is his language, or what his religion; he is human; he is hungry; I will feed him."

On inquiring of one little boy, with a very dirty face, he was told that the boy's mother was a washerwoman. "Go home, my boy," said he, "and tell her to wash your face and hands, and then come and get your dinner. I will feed the poor; I will not feed the dirty water is free and plenty for the poor."

On serving out the last ration he remarked: "If I had more means, all this waiting crowd should be fed—none should go hungry from my door."

Another of Mr. Lindenmuller's projects is to sell the poor articles of food without profit. Bread at 4c. a pound; flour, 5c.; meat, 2½c.; salt, 1c.; etc.

Mr. Lindenmuller truly says, that the rich of the different nations in this city should come forward in this emergency, and relieve their own poor countrymen, and not tax Americans to do all, and earnestly requests them to visit him, and *see what* he is doing, and the class of people for *whom* he is exerting himself.

On this subject of *native assistance*, we must say, that we have often thought that the cost of the expensive dinners given by our foreign societies would be much better appropriated if given to their poor brethren for the purchase of necessaries they are frequently hard pushed to procure. *Sociality* is all very well in the abstract, but *Christian sympathy* is in our estimation infinitely preferable! Societies can do without expensive dinners, but the poor can not do without a *daily subsistence*.

MAYOR WOOD'S CITY IMPROVEMENTS.—Sabbath last, the first Sunday since the inauguration of the new administration, witnessed the closing of nearly all of the dram-shops in this city, whilst the few which were open presented outwardly the contrary appearances. We notice, however, that several of the up-town *drinking-houses have put up lamps informing* the public that their houses are now to be considered as "Restaurants." From the ambiguity of the announcement we should imagine that the new flag is merely—a ruse for old practices.

THE MAYOR'S COMPLAINT BOOK.—The register at the Mayor's Office grows formidable in its array of statements of grievances from which our citizens have been suffering. The number of complaints increases daily. They are made against individuals, contractors, corporations, railroads, officers, and others, and embrace charges of neglect, violation, etc., by our citizens. So far the prompt action of Mayor Wood has been attended with good results, and it is to be hoped that he may succeed in his efforts to improve the condition of our city.

LIGHT WEIGHTS AND SHORT MEASURES.—Two of the city dailies notice with much indignation the shameful frauds so common in the present day, of giving *short measure and light weight*. This is a practice so prevalent in our stores and markets, that you can hardly purchase an article but what is fraudulently shrunk from its due proportions. For correction of this evil, "make a note" in the Mayor's book.

FRUITS OF REFORM.—To the great astonishment of the magistrates of the Lower Police, the charge-book on Monday morning presented the names of but five prisoners only, where the number during the late Mayoralty was sometimes quadruple that amount.

FIRES.—The Presbyterian Church in West 18th street, under the charge of Dr. Burchard, was destroyed by fire on Monday morning last. The library of Dr. B., we regret to learn, was consumed. The total loss